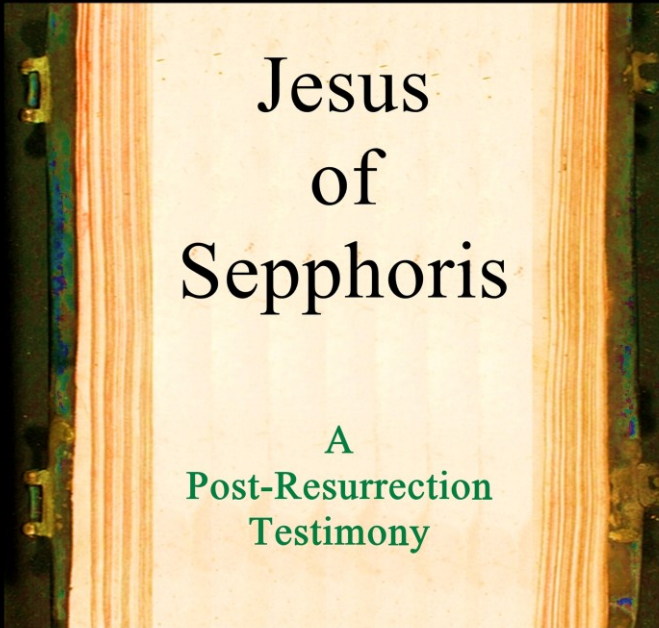


The I be The Me

Earnestly commit to living a moral life



Richard Mc Sweeney

The I be The Me

Earnestly
commit to living a moral life

A Post-Resurrection Testimony

by a one

Jesus of Sepphoris

Richard Mc Sweeney ~ Risteárd Mac Suibhne

THE I BE THE ME

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Disclaimer

This is a work of fiction fashioned from a single source, namely *The Gospel According to Mark*. It presents an authentic eye-witness testimony; a first person narrative of certain events which took place in the life of a one Jesus of Sepphoris of Galilee.

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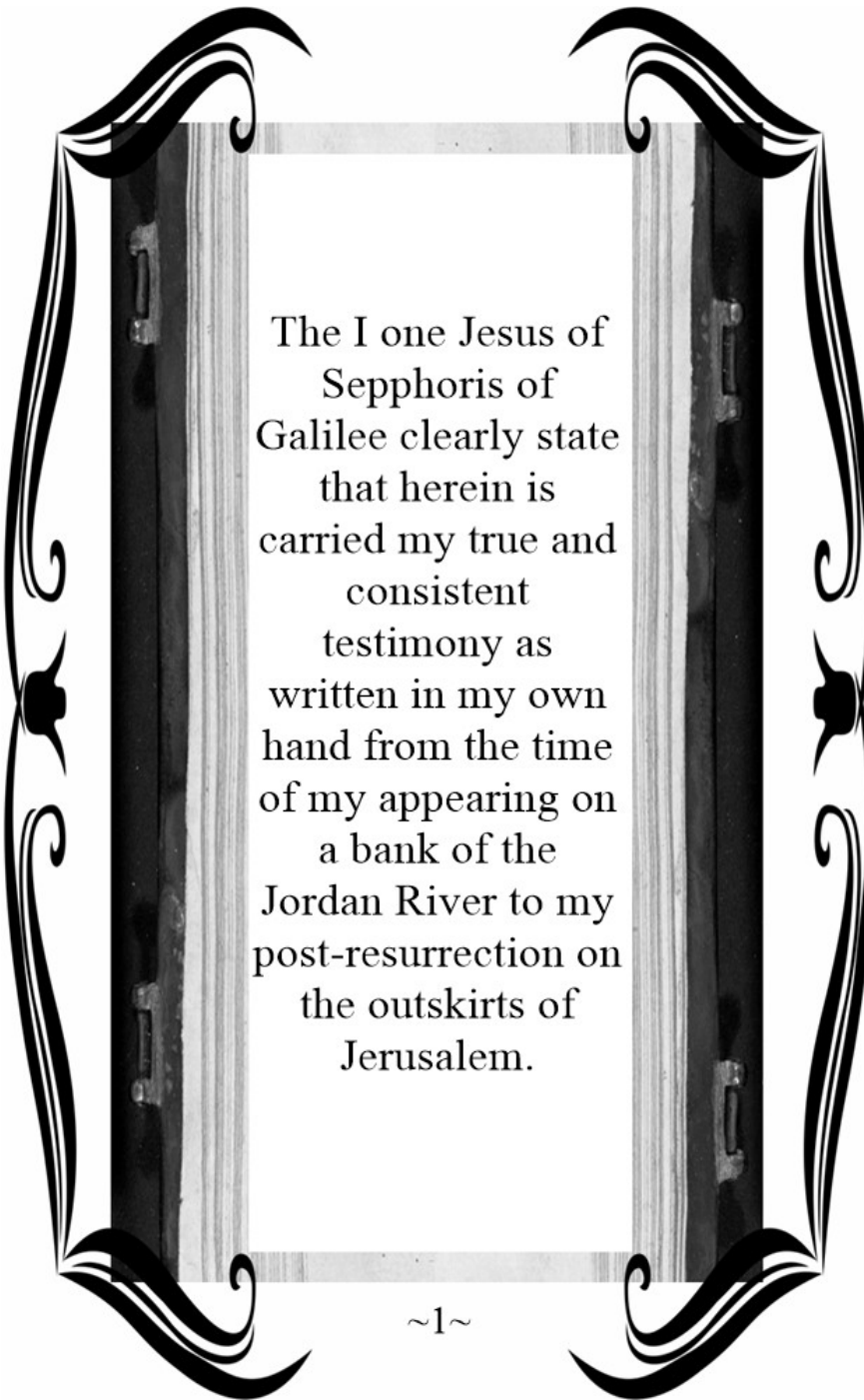
Also by this author:

As Children Of Ireland, Abiding In Bobbio, Visitant Eve, Bradawn Yeats,
A Green Desert Father, Bridging Al-Serenities, Unto Lineage Royal,
Innkeeper's Fire (*Vols. 1 & 2*), Hearing in the Write, Generations Reaching,
A Jesus of Nazareth, Myriam of Lebanon

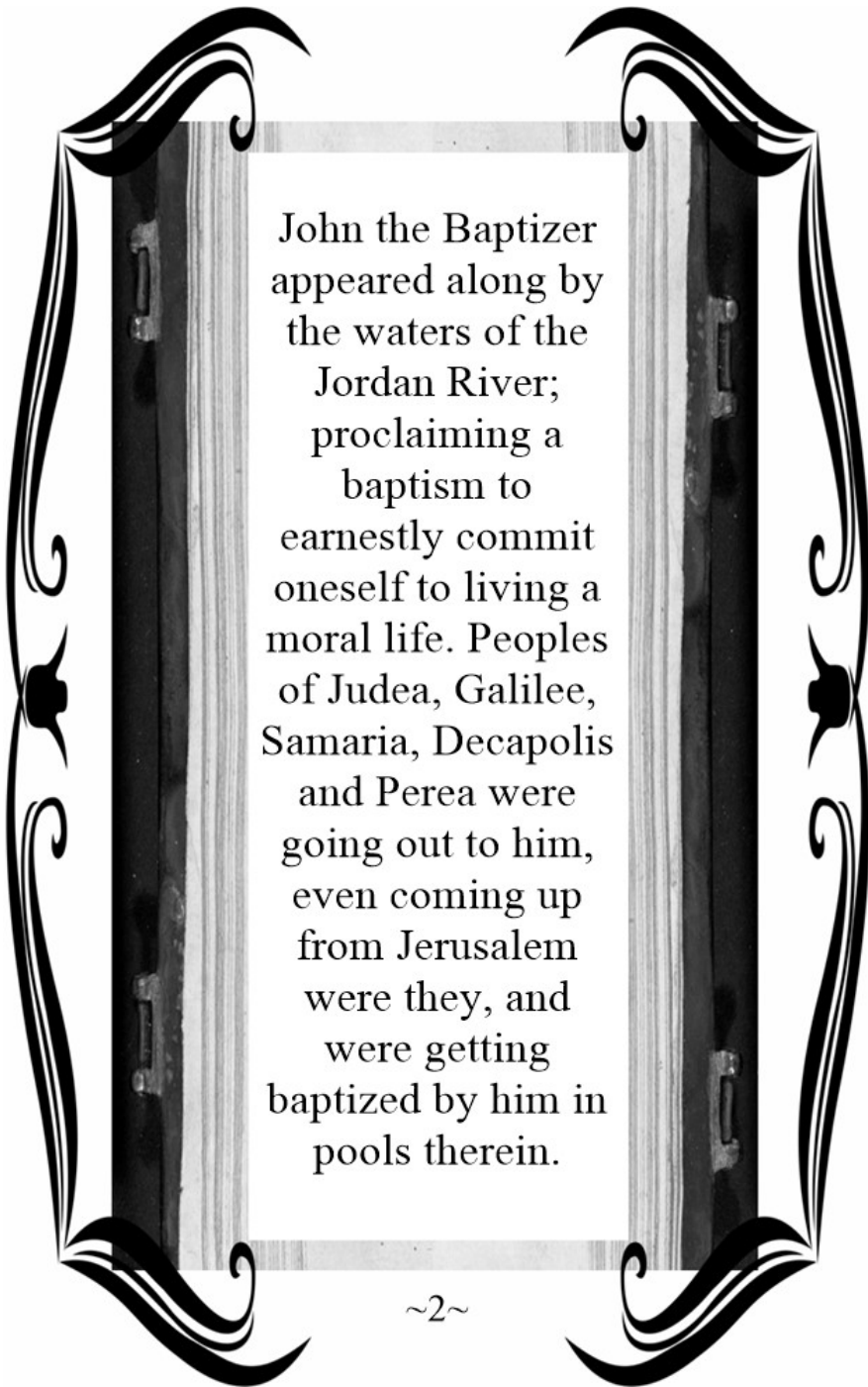
The Living Record

“As I gaze into the momentary visions of dawns and eves;
into the mysteries of the midnight and the midday hours,
come I this abiding truth therein to perceive: we humans
are neither alphas nor omegas, but deltas; neither
beginnings nor endings are we, but doorways.”

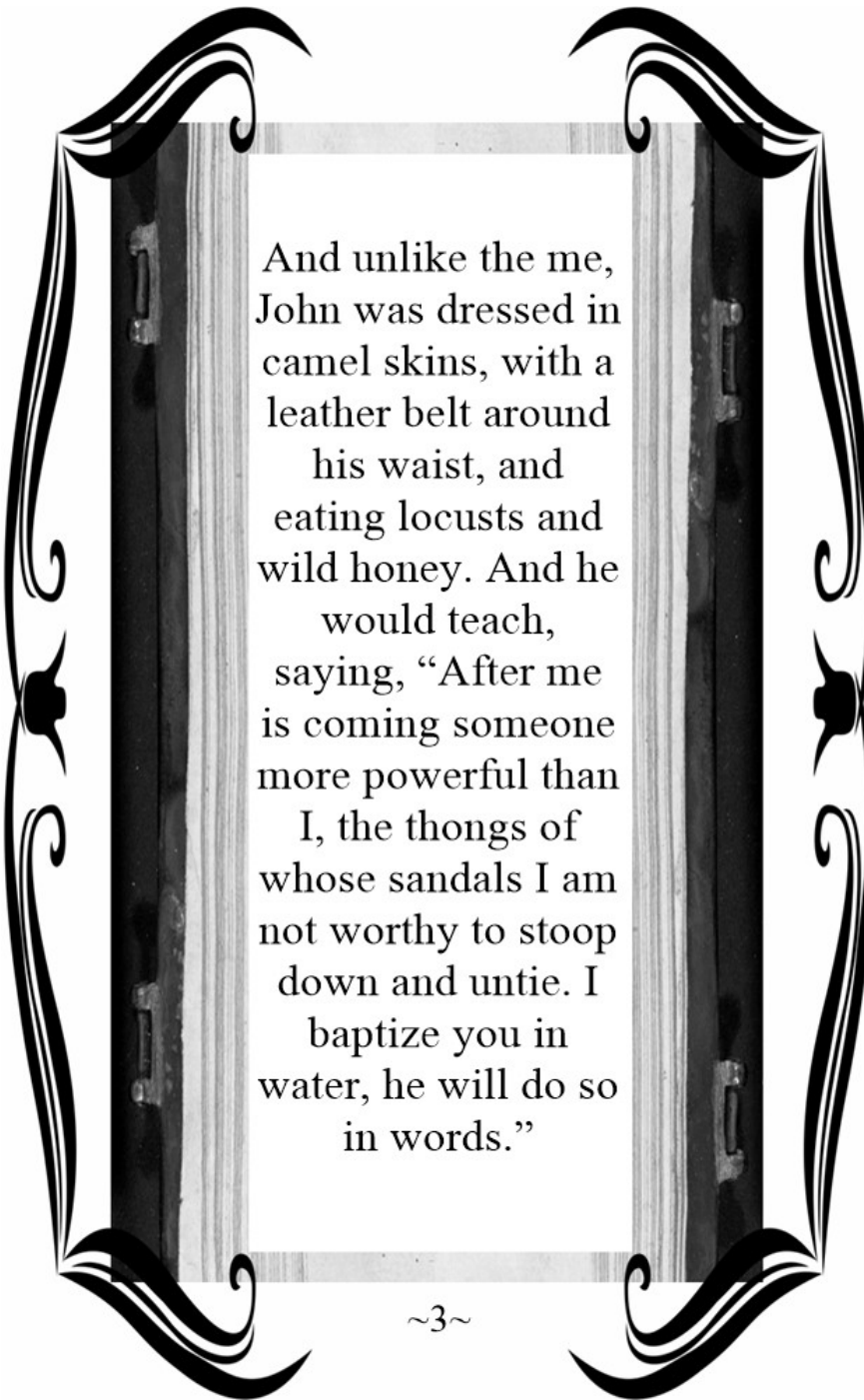
Wonderful words spoken to my disciples and the me, Jesus of Sepphoris
by Greek philosopher and poet, Thessalosdoras of Thessalonica
whom we met and supped with in the city of Pella,
on the eastern bank of the Jordan River.

An open book is shown from a top-down perspective, lying flat. The pages are white and feature a black, ornate, symmetrical border that frames the text. The border has flowing, scroll-like edges. The book's spine is visible in the center, and the edges of the pages show some texture and slight discoloration. The text is printed in a black, serif font, centered on the right page.

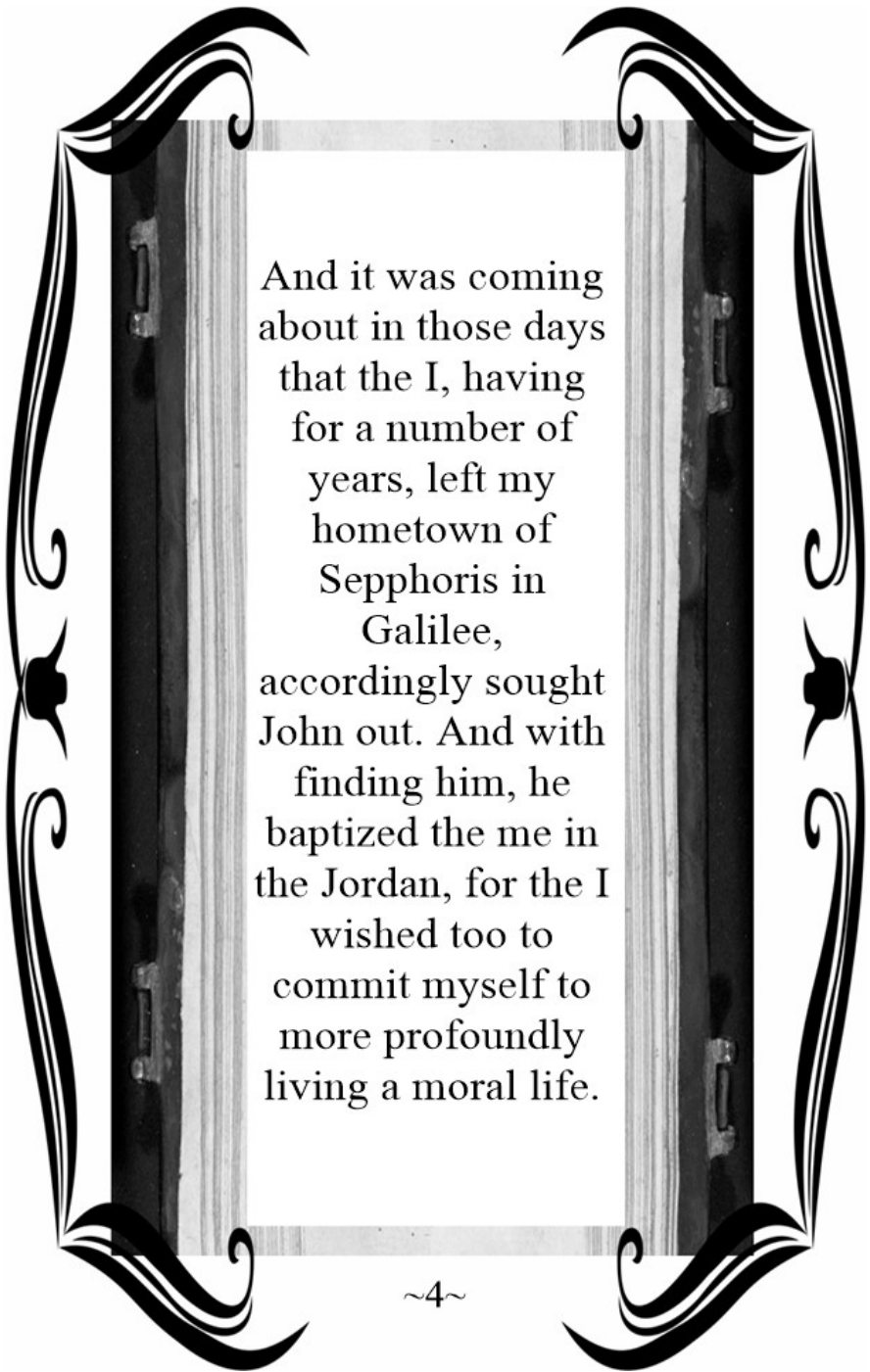
The I one Jesus of
Sepphoris of
Galilee clearly state
that herein is
carried my true and
consistent
testimony as
written in my own
hand from the time
of my appearing on
a bank of the
Jordan River to my
post-resurrection on
the outskirts of
Jerusalem.



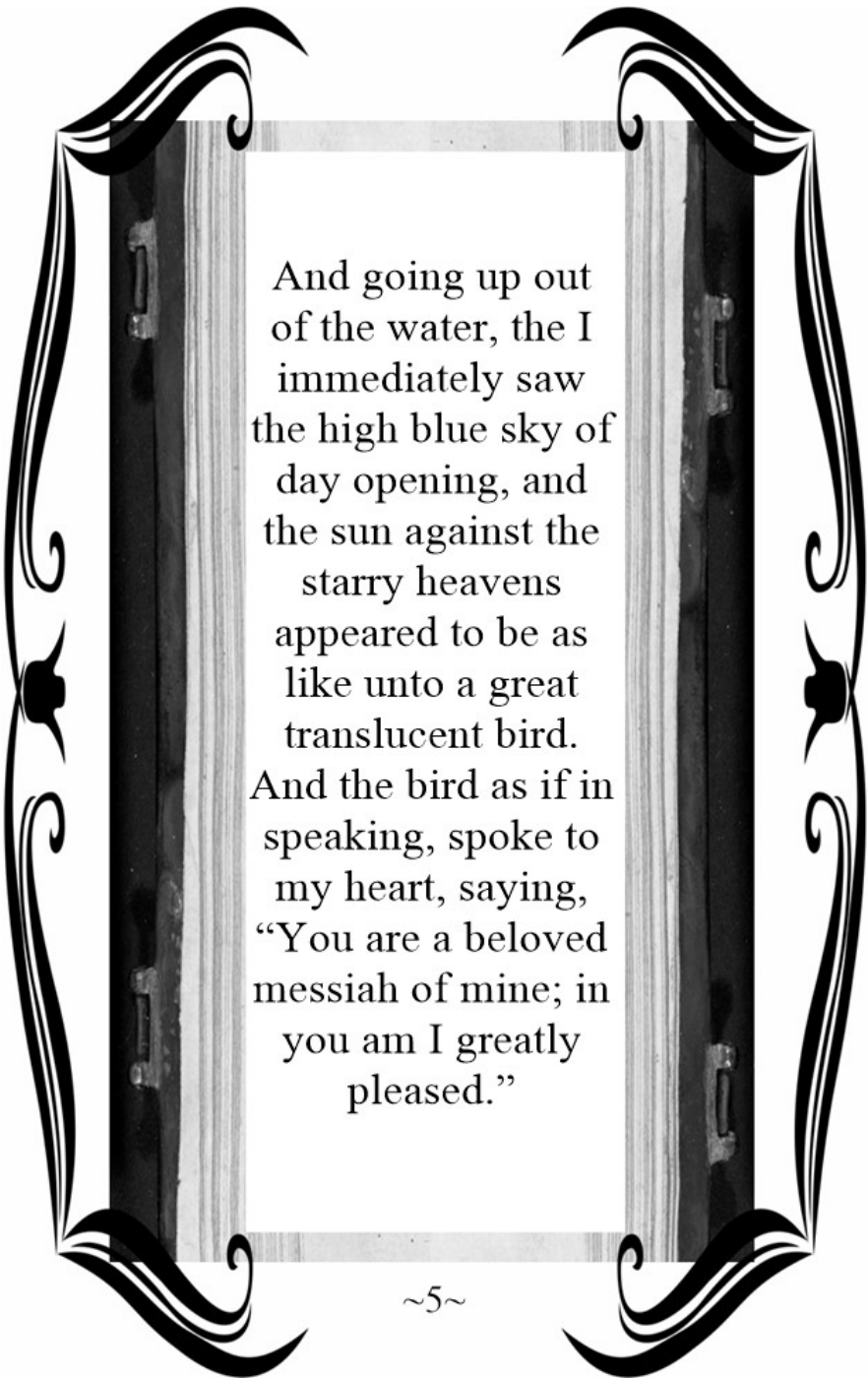
John the Baptizer
appeared along by
the waters of the
Jordan River;
proclaiming a
baptism to
earnestly commit
oneself to living a
moral life. Peoples
of Judea, Galilee,
Samaria, Decapolis
and Perea were
going out to him,
even coming up
from Jerusalem
were they, and
were getting
baptized by him in
pools therein.



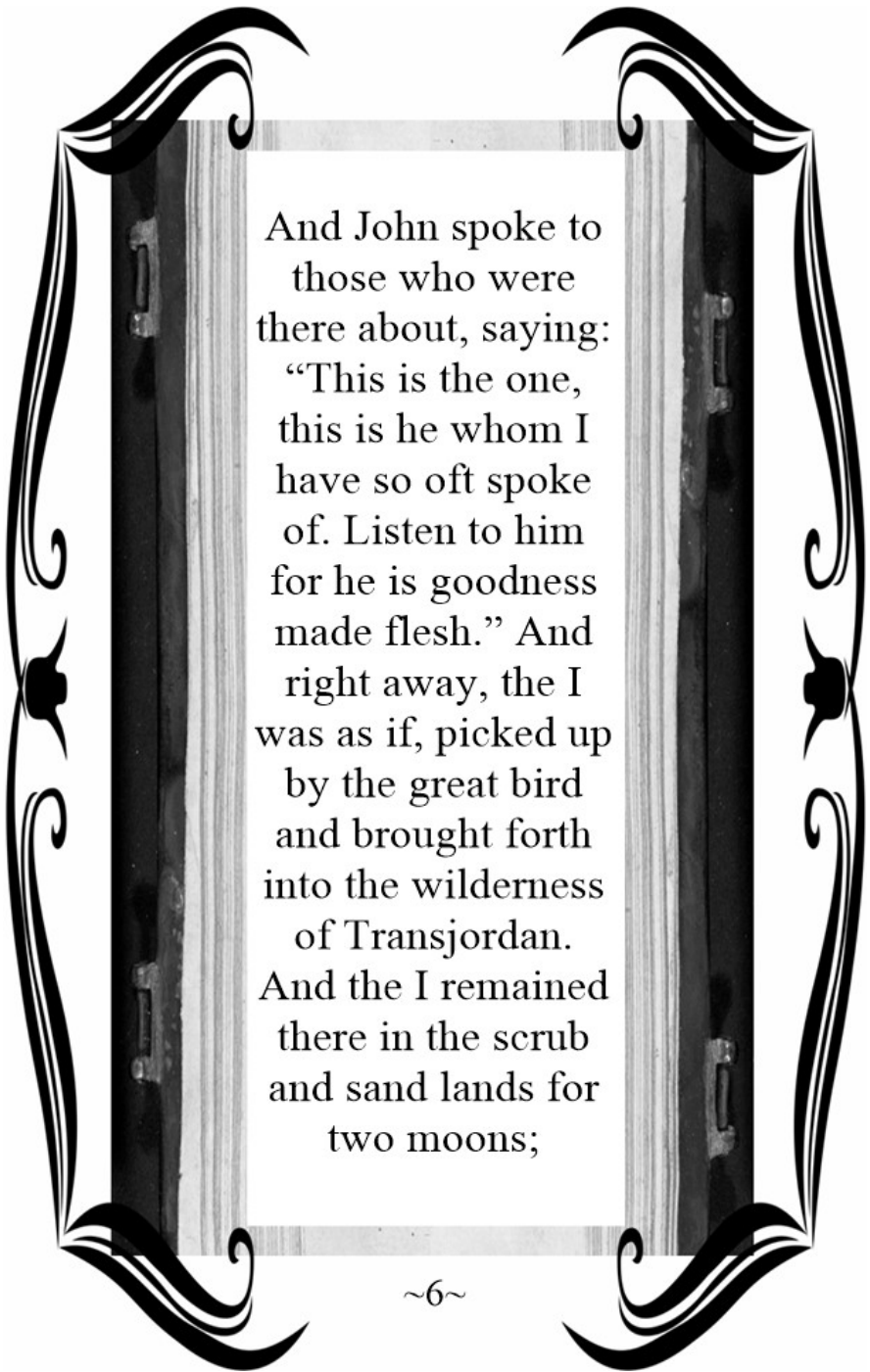
And unlike the me,
John was dressed in
camel skins, with a
leather belt around
his waist, and
eating locusts and
wild honey. And he
would teach,
saying, "After me
is coming someone
more powerful than
I, the thongs of
whose sandals I am
not worthy to stoop
down and untie. I
baptize you in
water, he will do so
in words."

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by elaborate, symmetrical black and white decorative flourishes that resemble stylized leaves or scrolls. The text is centered on the right page.

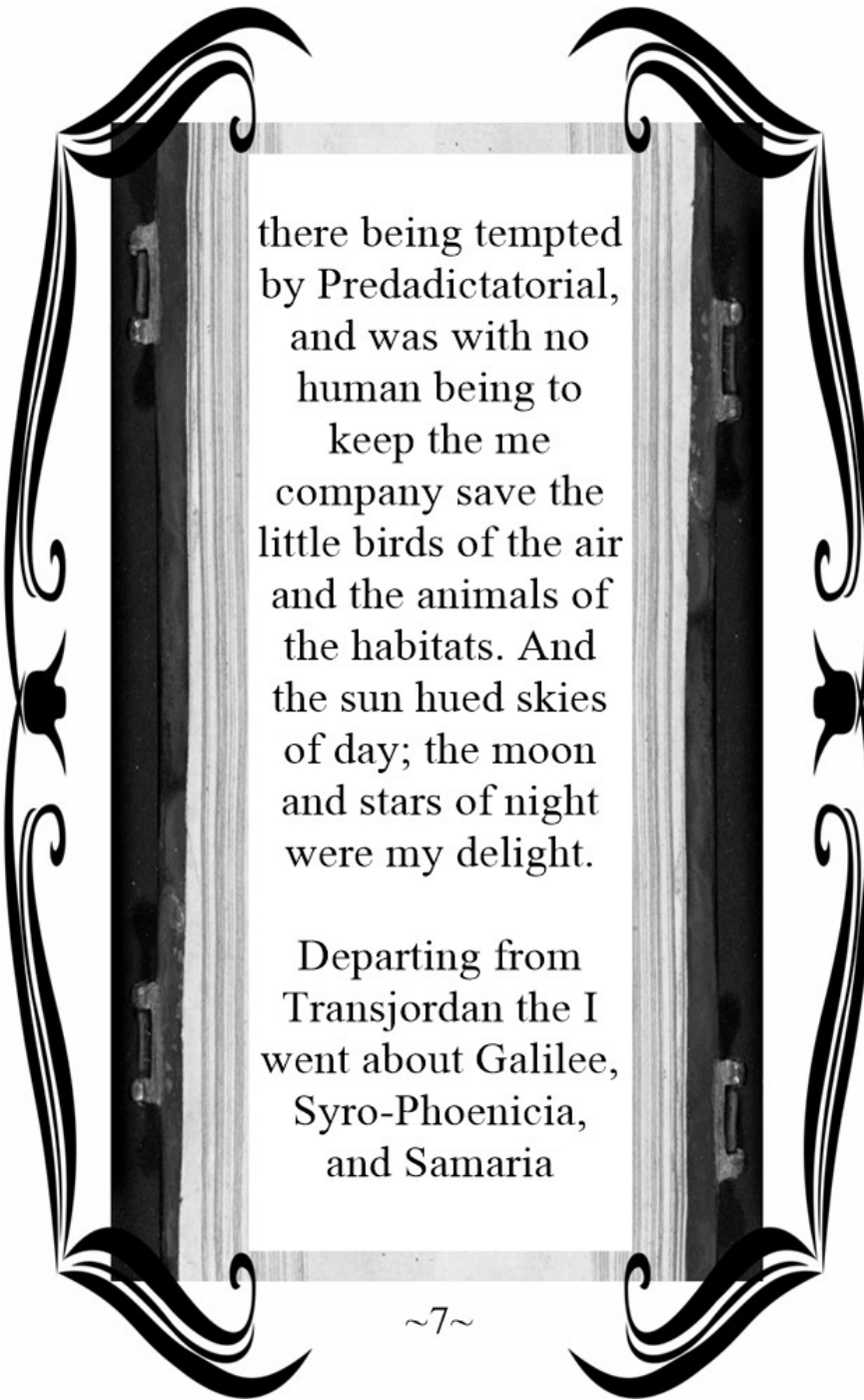
And it was coming
about in those days
that the I, having
for a number of
years, left my
hometown of
Sepphoris in
Galilee,
accordingly sought
John out. And with
finding him, he
baptized the me in
the Jordan, for the I
wished too to
commit myself to
more profoundly
living a moral life.



And going up out
of the water, the I
immediately saw
the high blue sky of
day opening, and
the sun against the
starry heavens
appeared to be as
like unto a great
translucent bird.
And the bird as if in
speaking, spoke to
my heart, saying,
“You are a beloved
messiah of mine; in
you am I greatly
pleased.”

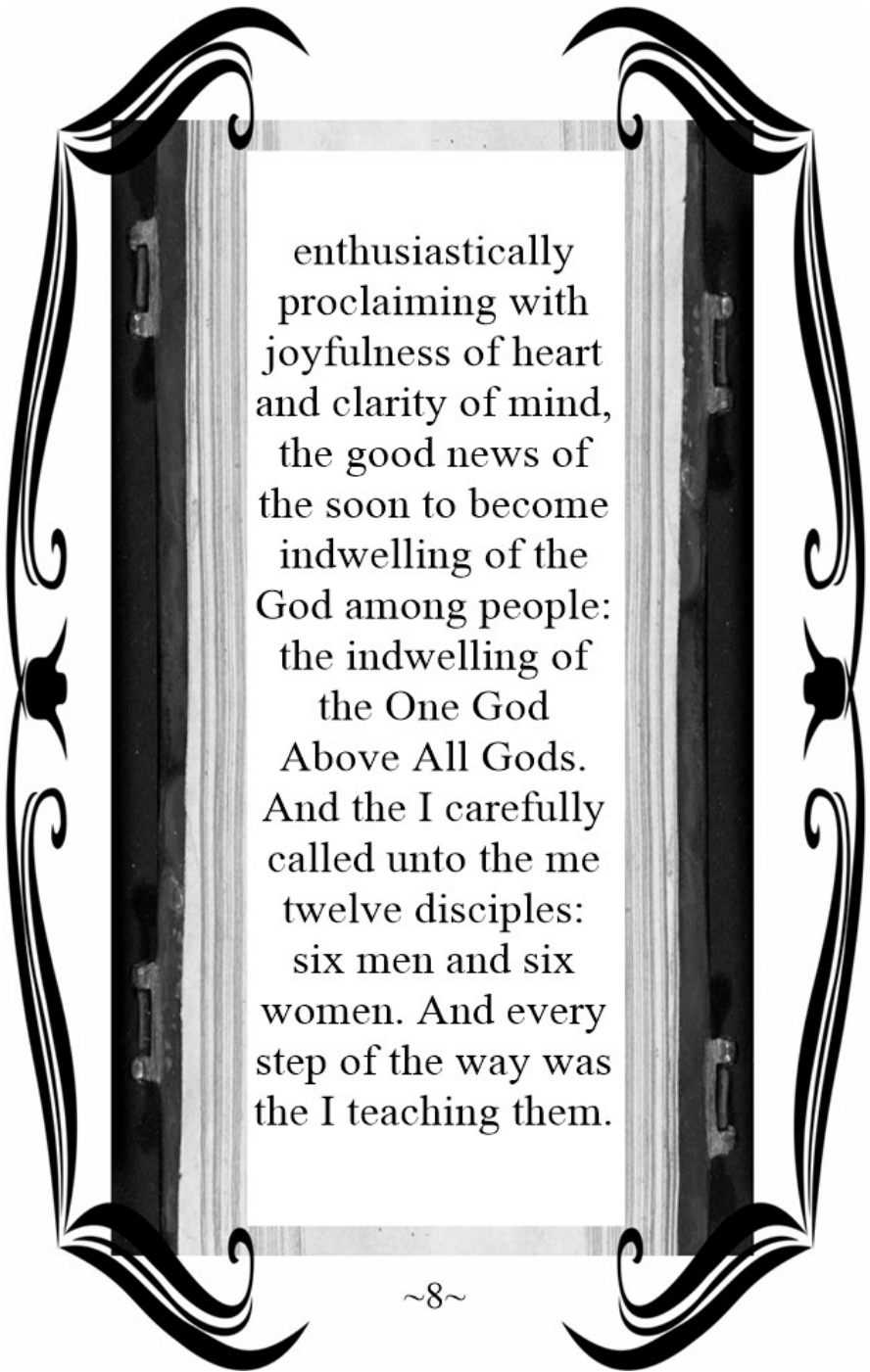
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative border consisting of black and white swirling lines. The text is centered on the right page.

And John spoke to
those who were
there about, saying:
“This is the one,
this is he whom I
have so oft spoke
of. Listen to him
for he is goodness
made flesh.” And
right away, the I
was as if, picked up
by the great bird
and brought forth
into the wilderness
of Transjordan.
And the I remained
there in the scrub
and sand lands for
two moons;

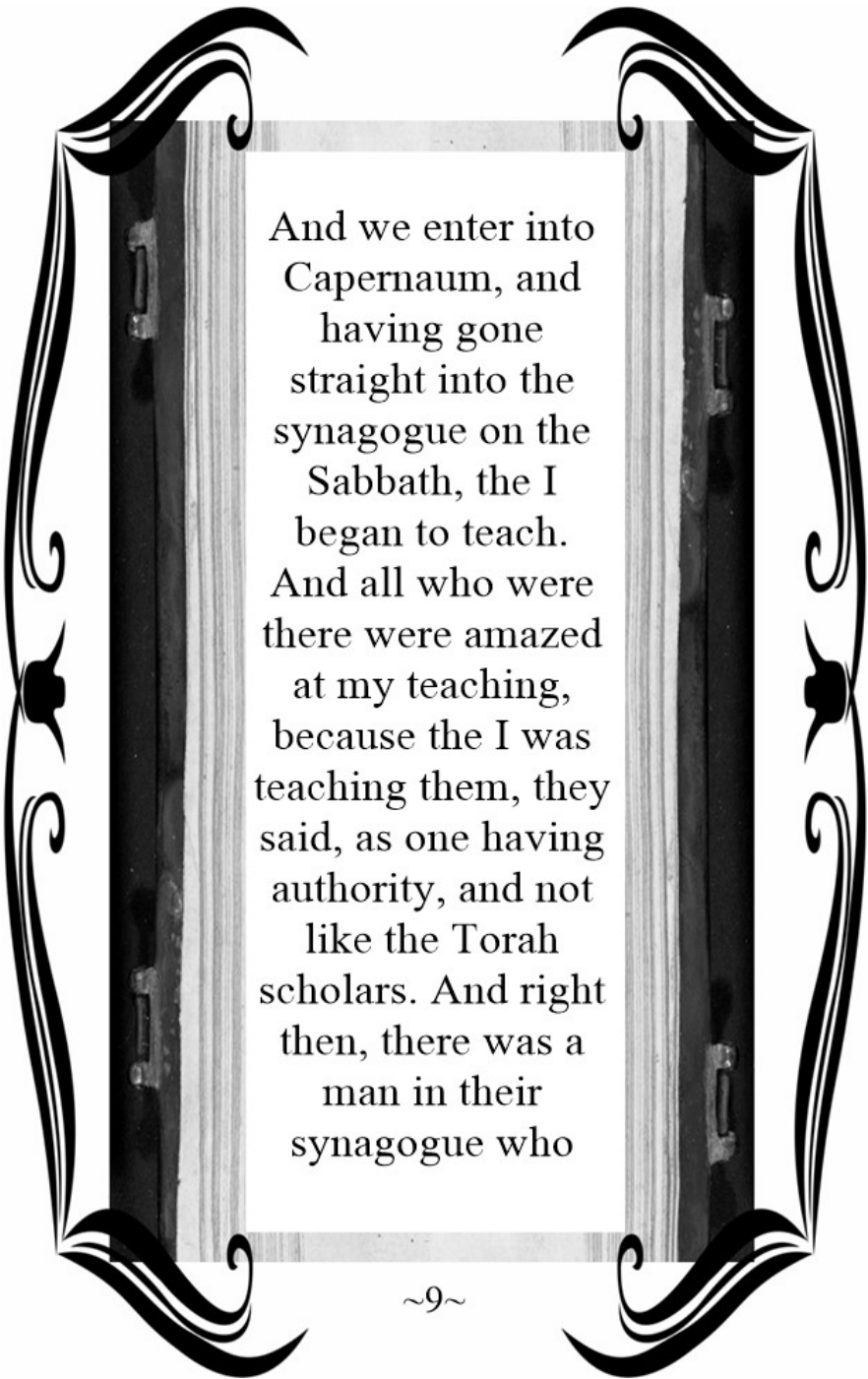


there being tempted
by Predadictatorial,
and was with no
human being to
keep the me
company save the
little birds of the air
and the animals of
the habitats. And
the sun hued skies
of day; the moon
and stars of night
were my delight.

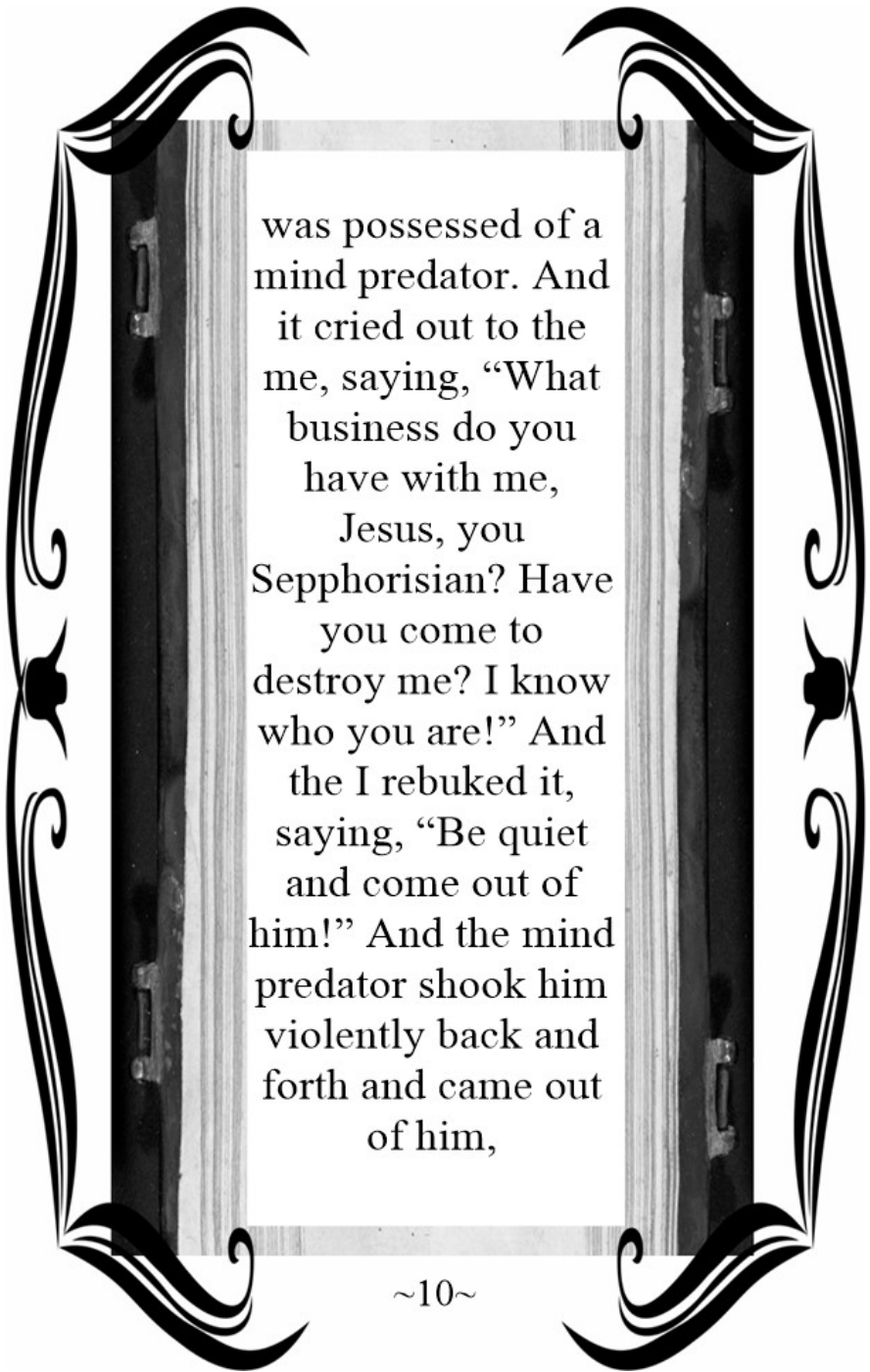
Departing from
Transjordan the I
went about Galilee,
Syro-Phoenicia,
and Samaria

An open book is shown from a top-down perspective, with its pages slightly curved. The book is bound in a dark, textured cover. On either side of the open pages, there are large, ornate, black and white decorative flourishes that resemble stylized leaves or scrolls, framing the text. The text is centered on the right page of the open book.

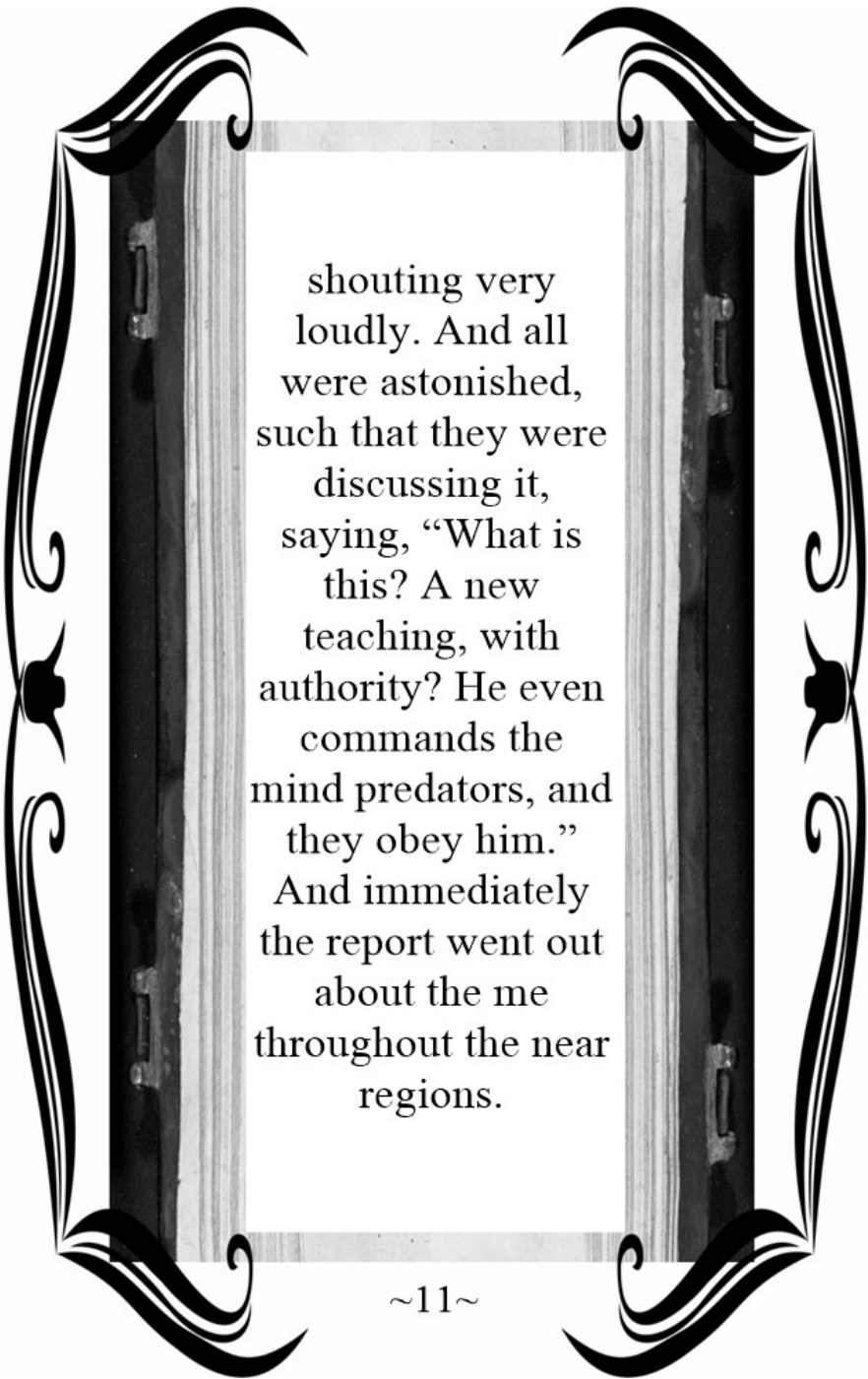
enthusiastically
proclaiming with
joyfulness of heart
and clarity of mind,
the good news of
the soon to become
indwelling of the
God among people:
the indwelling of
the One God
Above All Gods.
And the I carefully
called unto the me
twelve disciples:
six men and six
women. And every
step of the way was
the I teaching them.

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border consisting of black and white swirling lines. The text is centered on the right page.

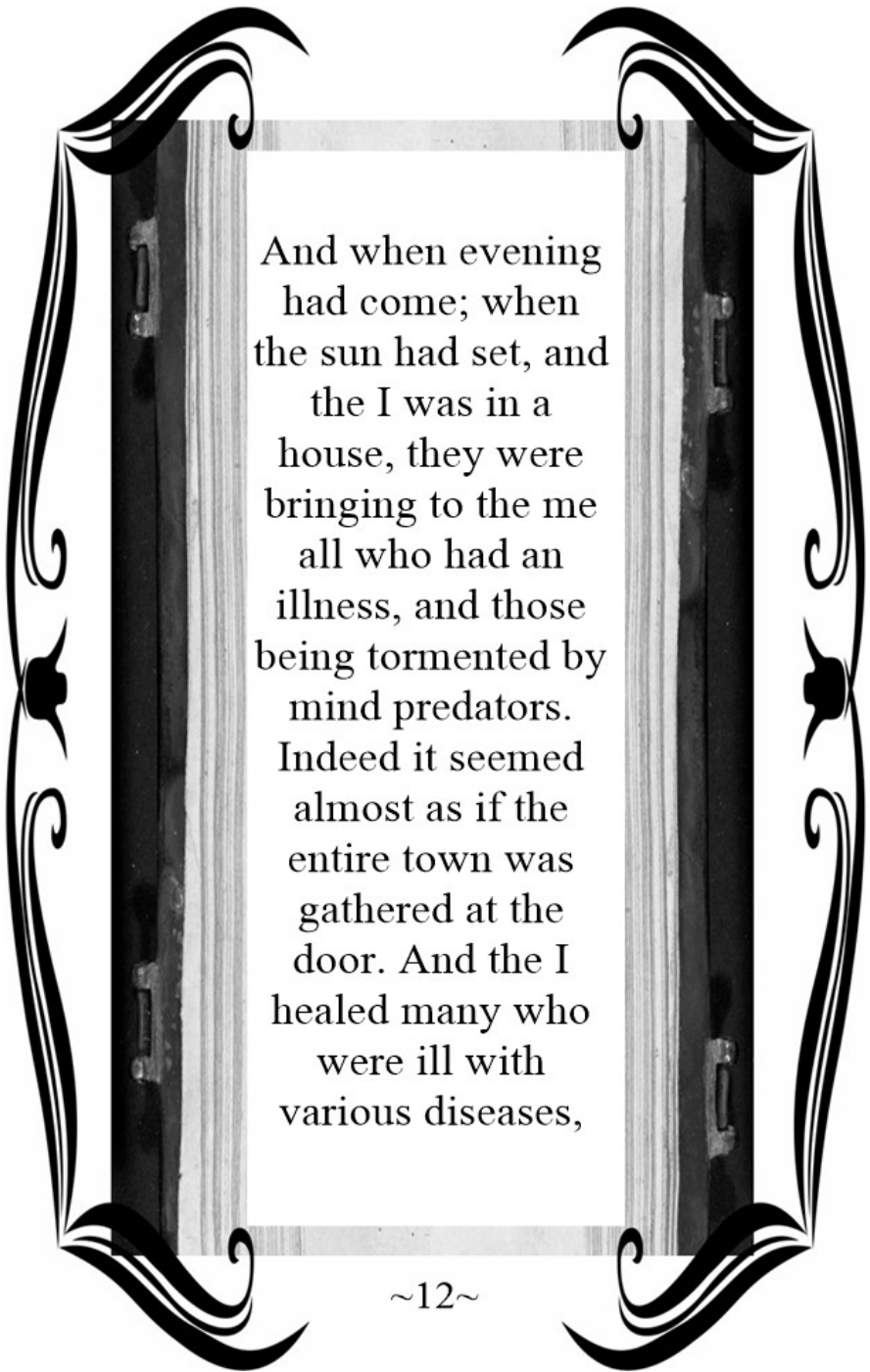
And we enter into
Capernaum, and
having gone
straight into the
synagogue on the
Sabbath, the I
began to teach.
And all who were
there were amazed
at my teaching,
because the I was
teaching them, they
said, as one having
authority, and not
like the Torah
scholars. And right
then, there was a
man in their
synagogue who

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative border consisting of black and white swirling lines. The text is centered on the right page.

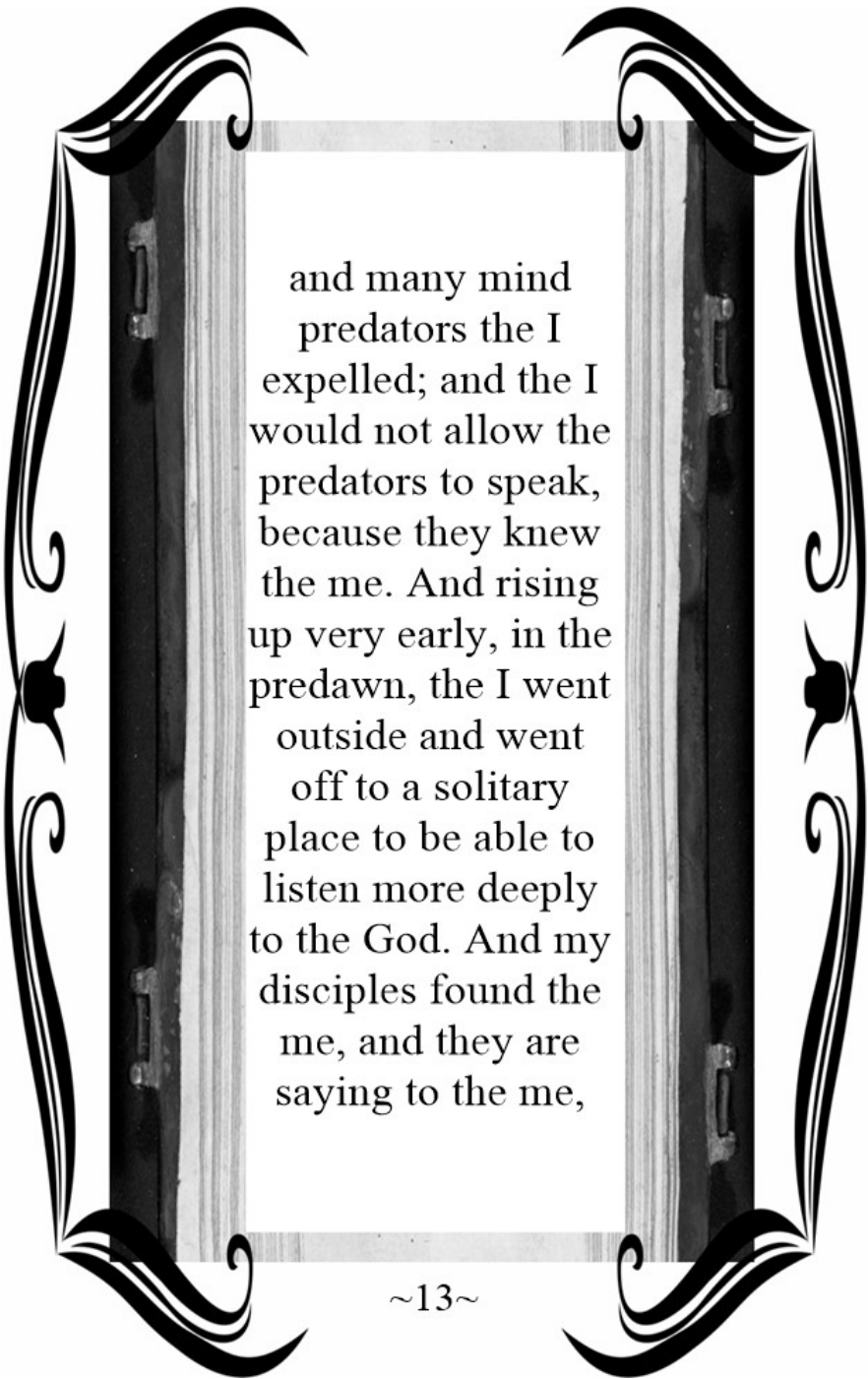
was possessed of a
mind predator. And
it cried out to the
me, saying, "What
business do you
have with me,
Jesus, you
Sepphorisian? Have
you come to
destroy me? I know
who you are!" And
the I rebuked it,
saying, "Be quiet
and come out of
him!" And the mind
predator shook him
violently back and
forth and came out
of him,

A decorative frame with ornate, symmetrical scrollwork and floral motifs in black and white, surrounding the central text.

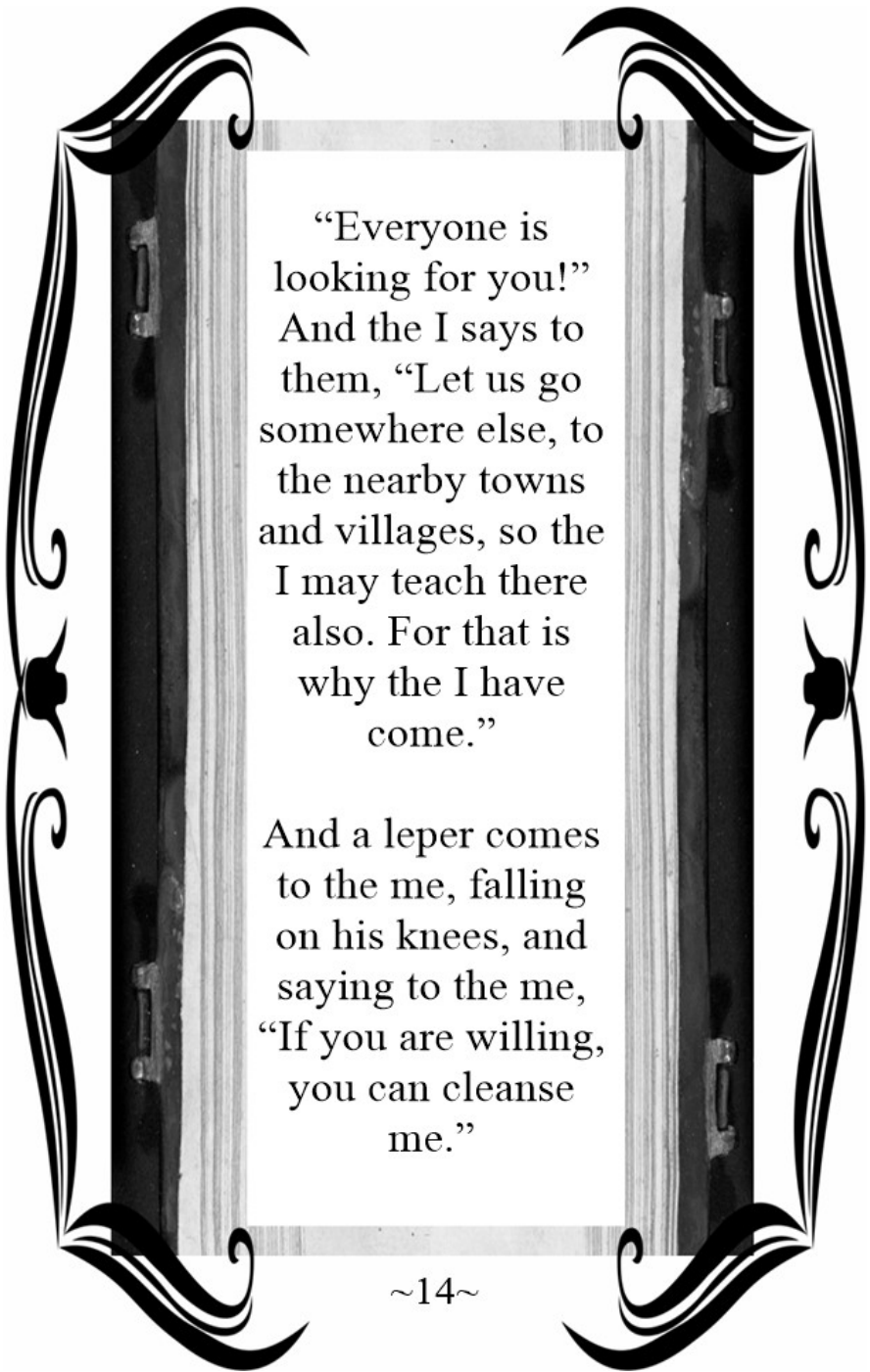
shouting very
loudly. And all
were astonished,
such that they were
discussing it,
saying, “What is
this? A new
teaching, with
authority? He even
commands the
mind predators, and
they obey him.”
And immediately
the report went out
about the me
throughout the near
regions.

An open book is shown from a top-down perspective, with its pages slightly curved. The book is bound in a dark, textured cover. On either side of the central text area, there are decorative, symmetrical flourishes that resemble stylized, flowing ribbons or leaves, extending from the top and bottom edges of the book's frame. The text is centered on the right page of the open book.

And when evening
had come; when
the sun had set, and
the I was in a
house, they were
bringing to the me
all who had an
illness, and those
being tormented by
mind predators.
Indeed it seemed
almost as if the
entire town was
gathered at the
door. And the I
healed many who
were ill with
various diseases,

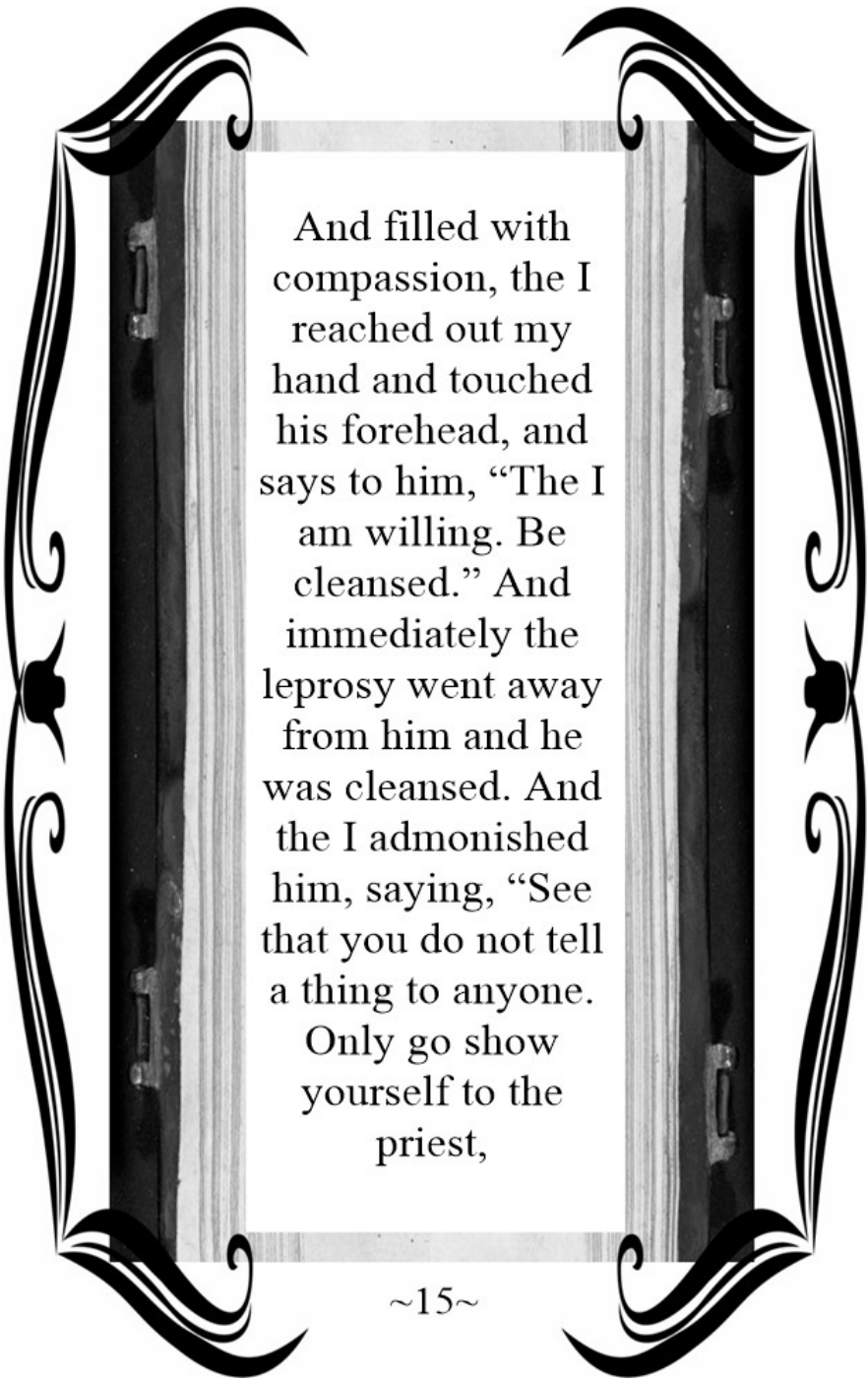


and many mind
predators the I
expelled; and the I
would not allow the
predators to speak,
because they knew
the me. And rising
up very early, in the
predawn, the I went
outside and went
off to a solitary
place to be able to
listen more deeply
to the God. And my
disciples found the
me, and they are
saying to the me,

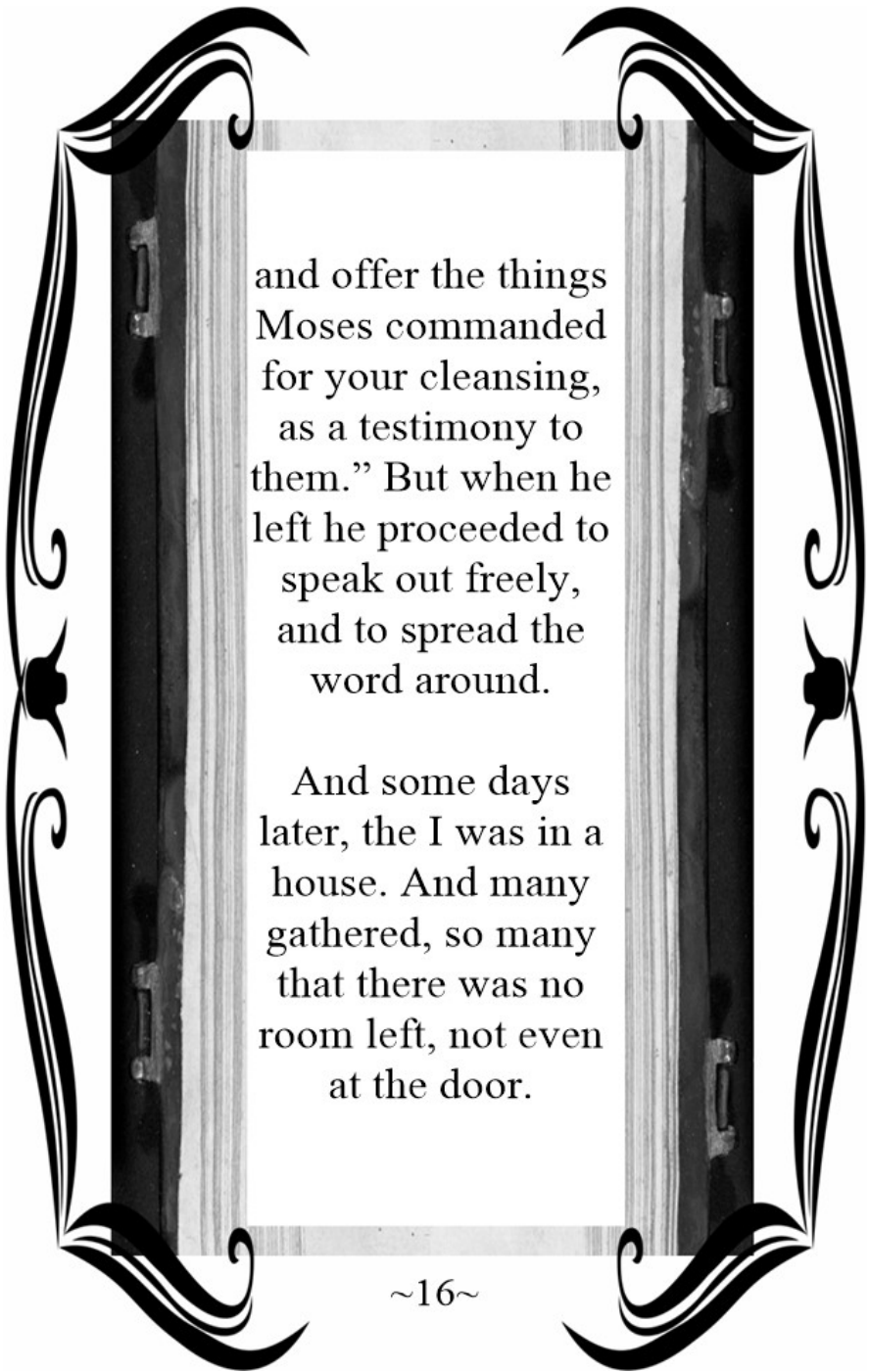
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by elaborate, symmetrical black and white decorative flourishes that resemble stylized leaves or scrolls. The text is centered on the right-hand page.

“Everyone is
looking for you!”
And the I says to
them, “Let us go
somewhere else, to
the nearby towns
and villages, so the
I may teach there
also. For that is
why the I have
come.”

And a leper comes
to the me, falling
on his knees, and
saying to the me,
“If you are willing,
you can cleanse
me.”

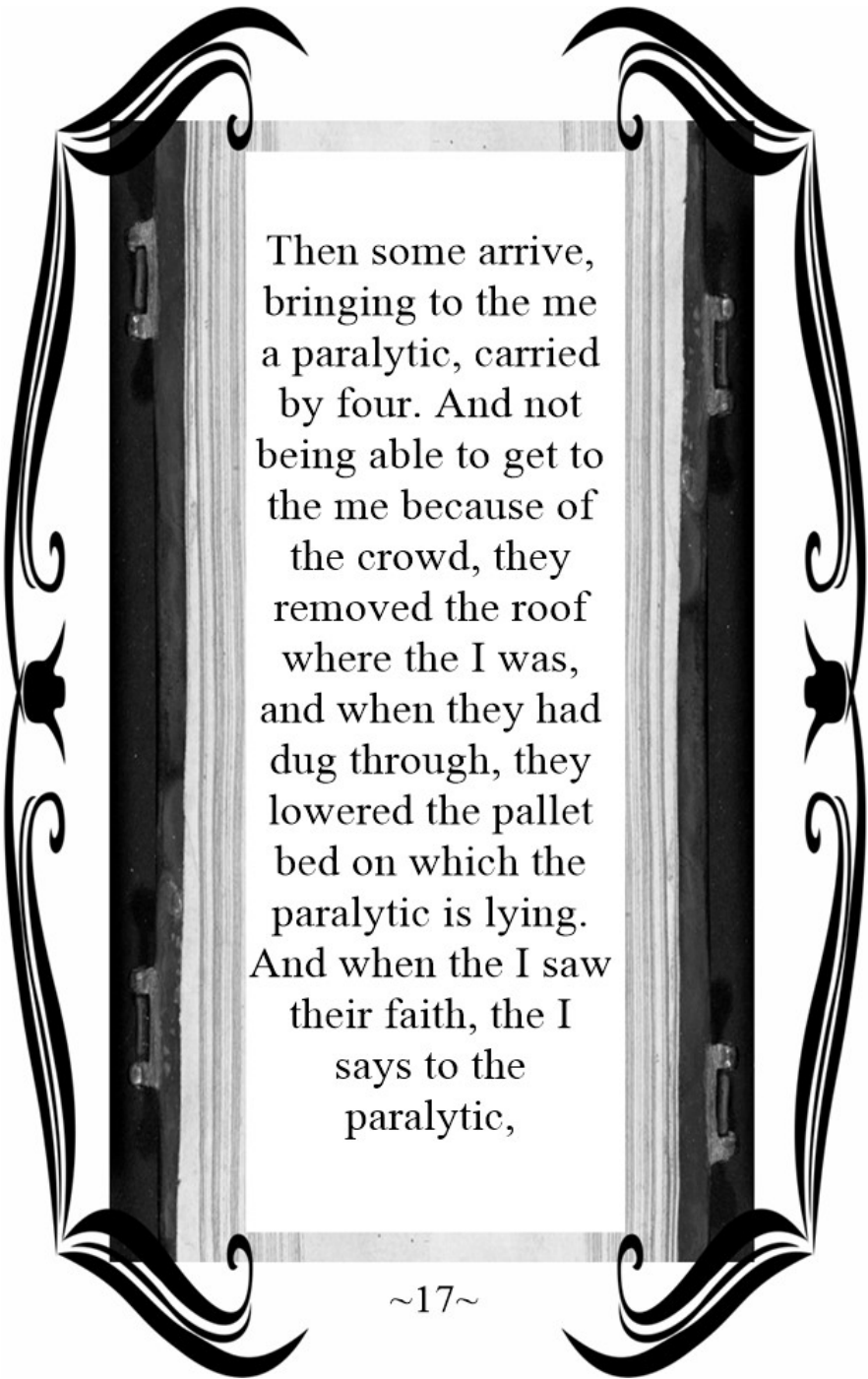
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border consisting of black and white swirling lines. The text is centered on the right page of the open book.

And filled with
compassion, the I
reached out my
hand and touched
his forehead, and
says to him, "The I
am willing. Be
cleansed." And
immediately the
leprosy went away
from him and he
was cleansed. And
the I admonished
him, saying, "See
that you do not tell
a thing to anyone.
Only go show
yourself to the
priest,

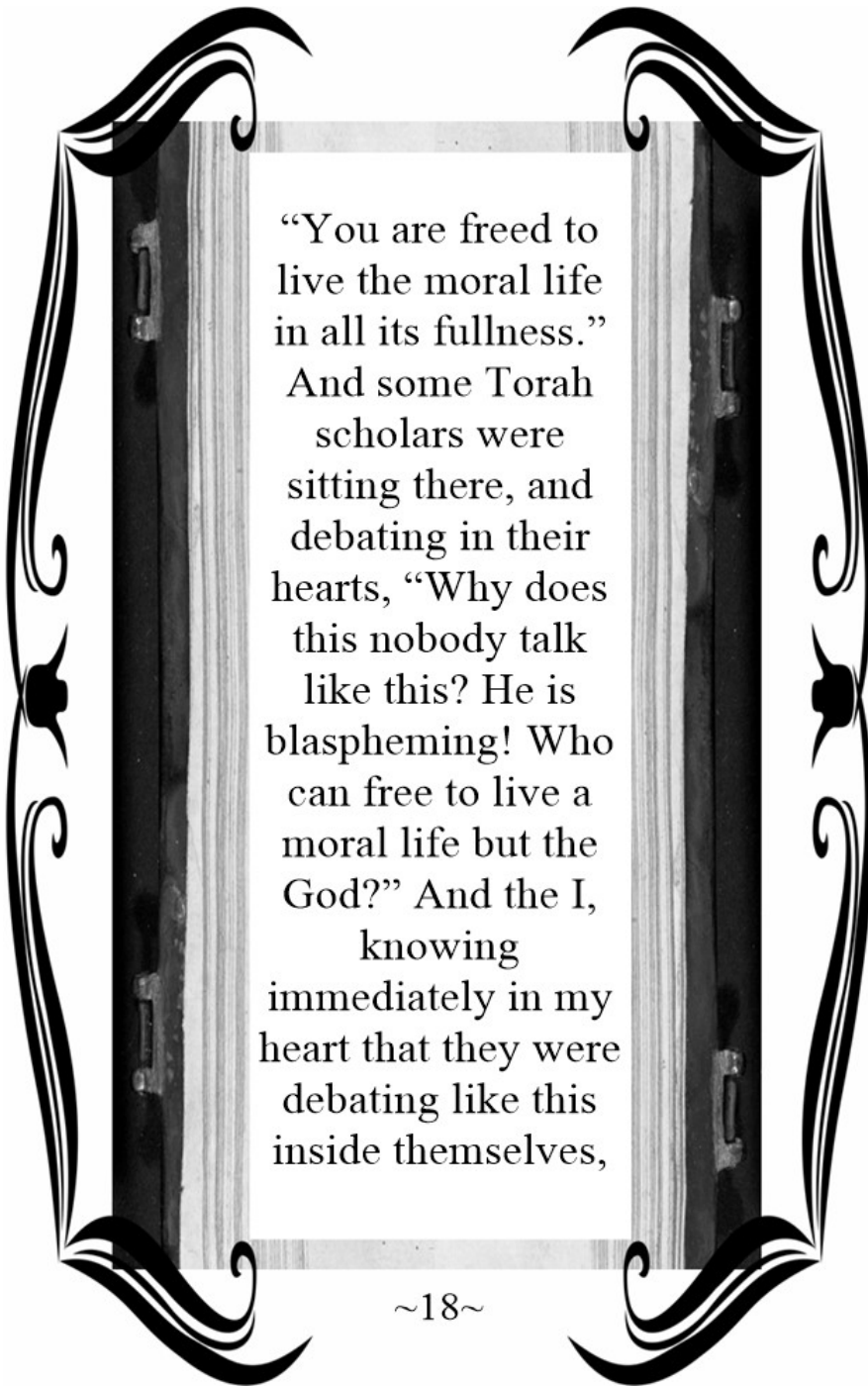
A decorative frame with ornate, symmetrical scrollwork and floral motifs in black and white, surrounding the central text area.

and offer the things
Moses commanded
for your cleansing,
as a testimony to
them.” But when he
left he proceeded to
speak out freely,
and to spread the
word around.

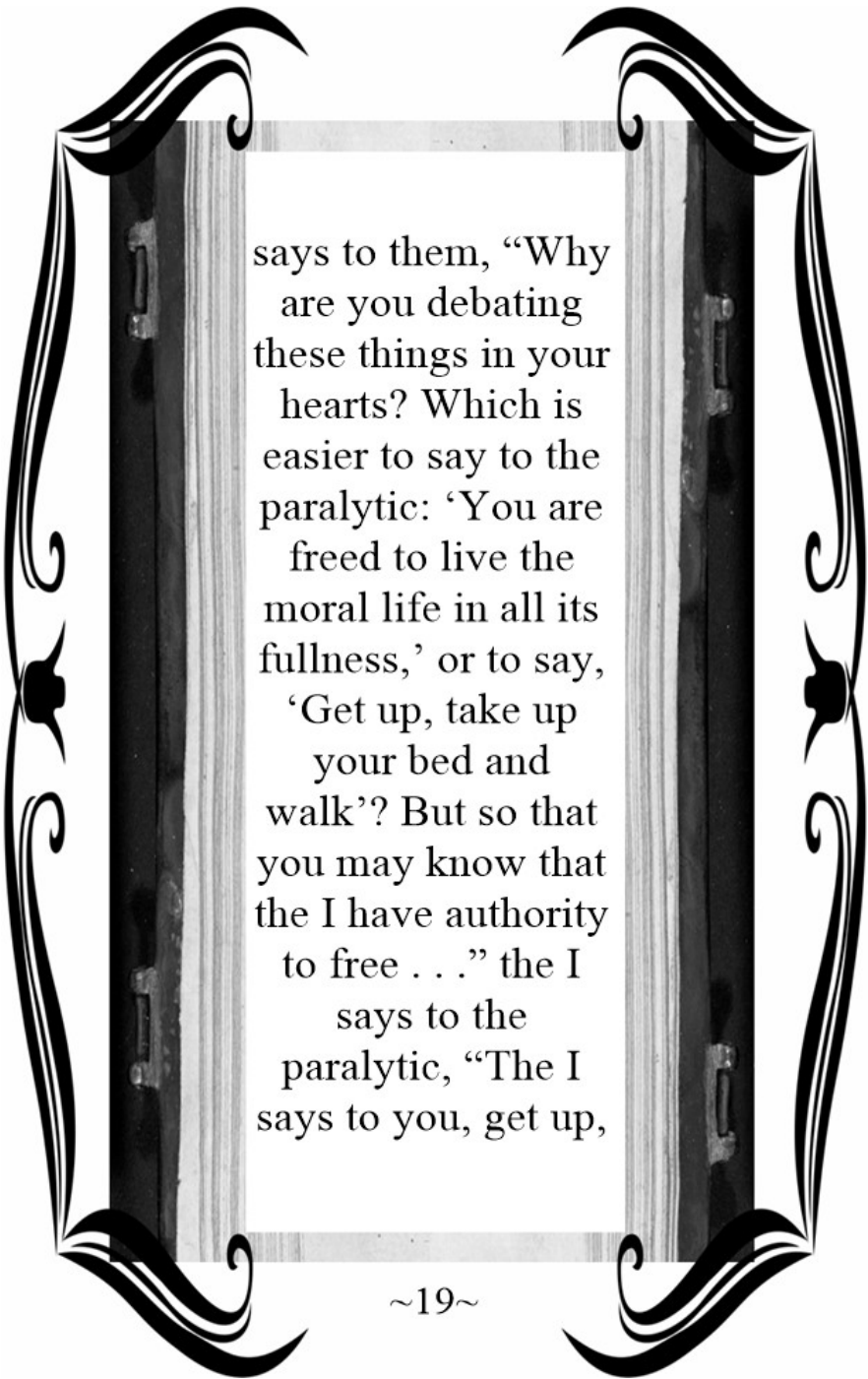
And some days
later, the I was in a
house. And many
gathered, so many
that there was no
room left, not even
at the door.

A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The text is centered within this opening.

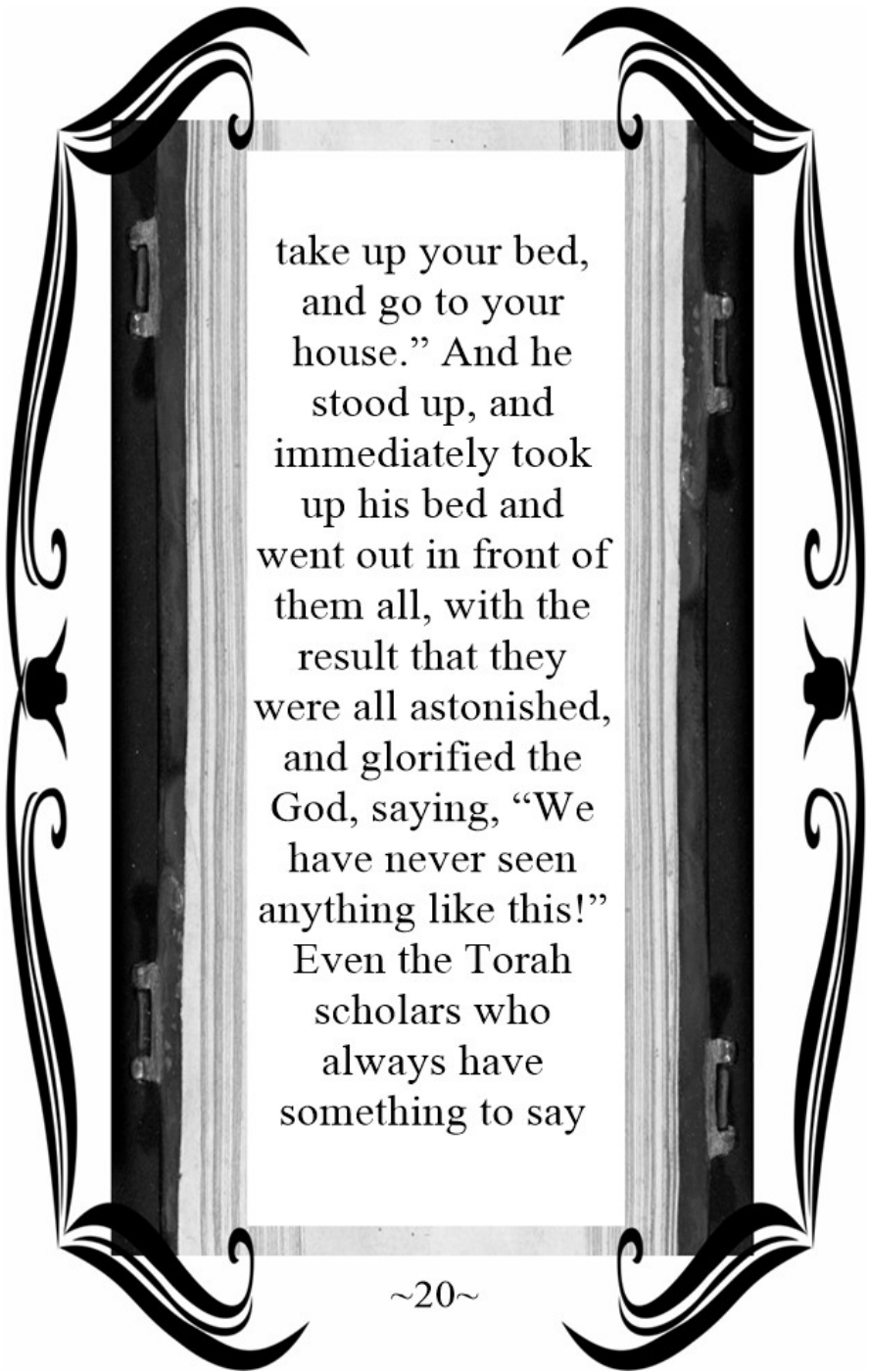
Then some arrive,
bringing to the me
a paralytic, carried
by four. And not
being able to get to
the me because of
the crowd, they
removed the roof
where the I was,
and when they had
dug through, they
lowered the pallet
bed on which the
paralytic is lying.
And when the I saw
their faith, the I
says to the
paralytic,

A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The text is centered within this opening.

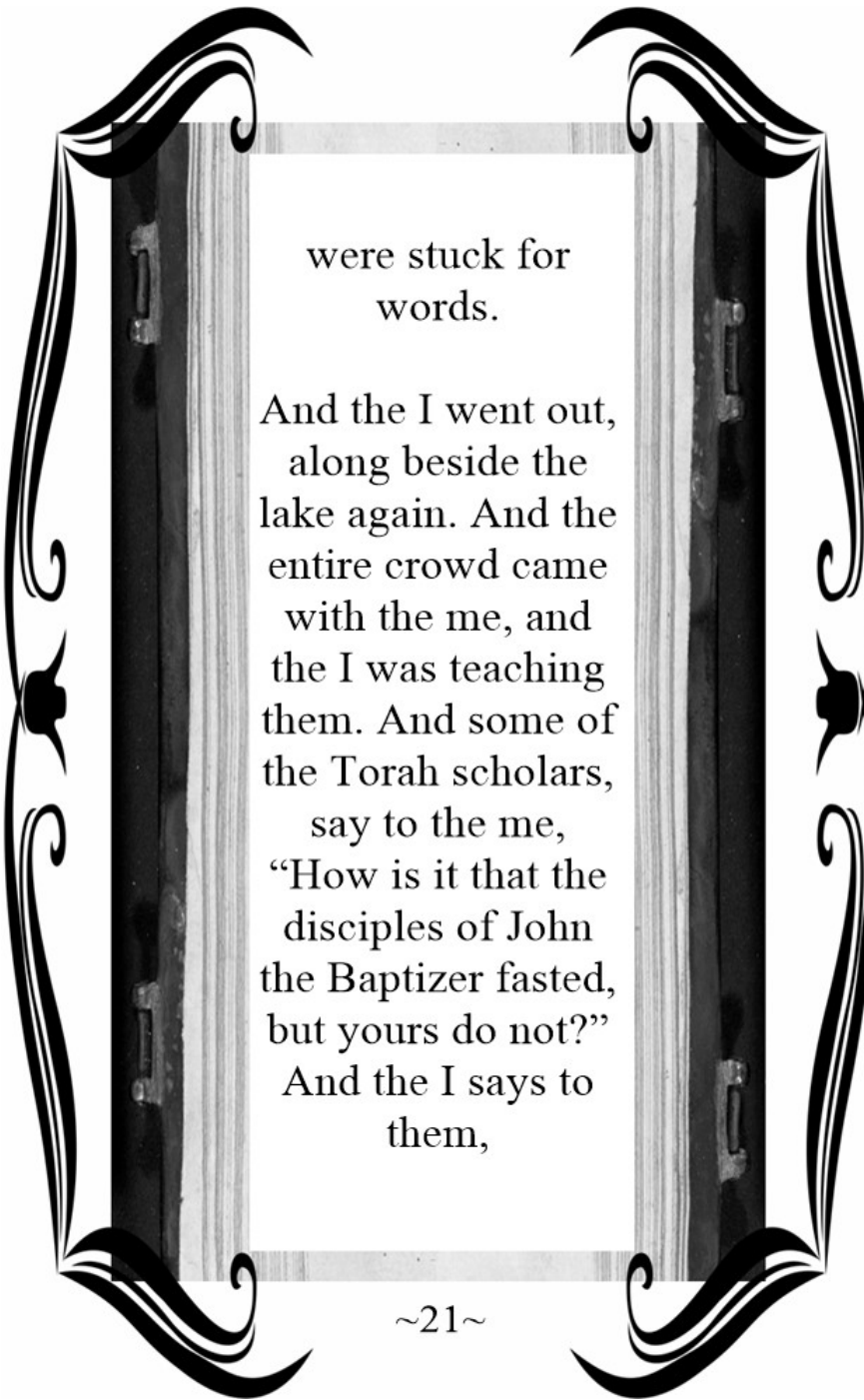
“You are freed to
live the moral life
in all its fullness.”
And some Torah
scholars were
sitting there, and
debating in their
hearts, “Why does
this nobody talk
like this? He is
blaspheming! Who
can free to live a
moral life but the
God?” And the I,
knowing
immediately in my
heart that they were
debating like this
inside themselves,

An open book is shown from a top-down perspective, lying flat. The pages are a light, off-white color. The book is framed by a decorative border consisting of black and white swirling lines. The text is printed in a black serif font, centered on the right page. The left page is visible but contains no text.

says to them, “Why
are you debating
these things in your
hearts? Which is
easier to say to the
paralytic: ‘You are
freed to live the
moral life in all its
fullness,’ or to say,
‘Get up, take up
your bed and
walk’? But so that
you may know that
the I have authority
to free . . .” the I
says to the
paralytic, “The I
says to you, get up,

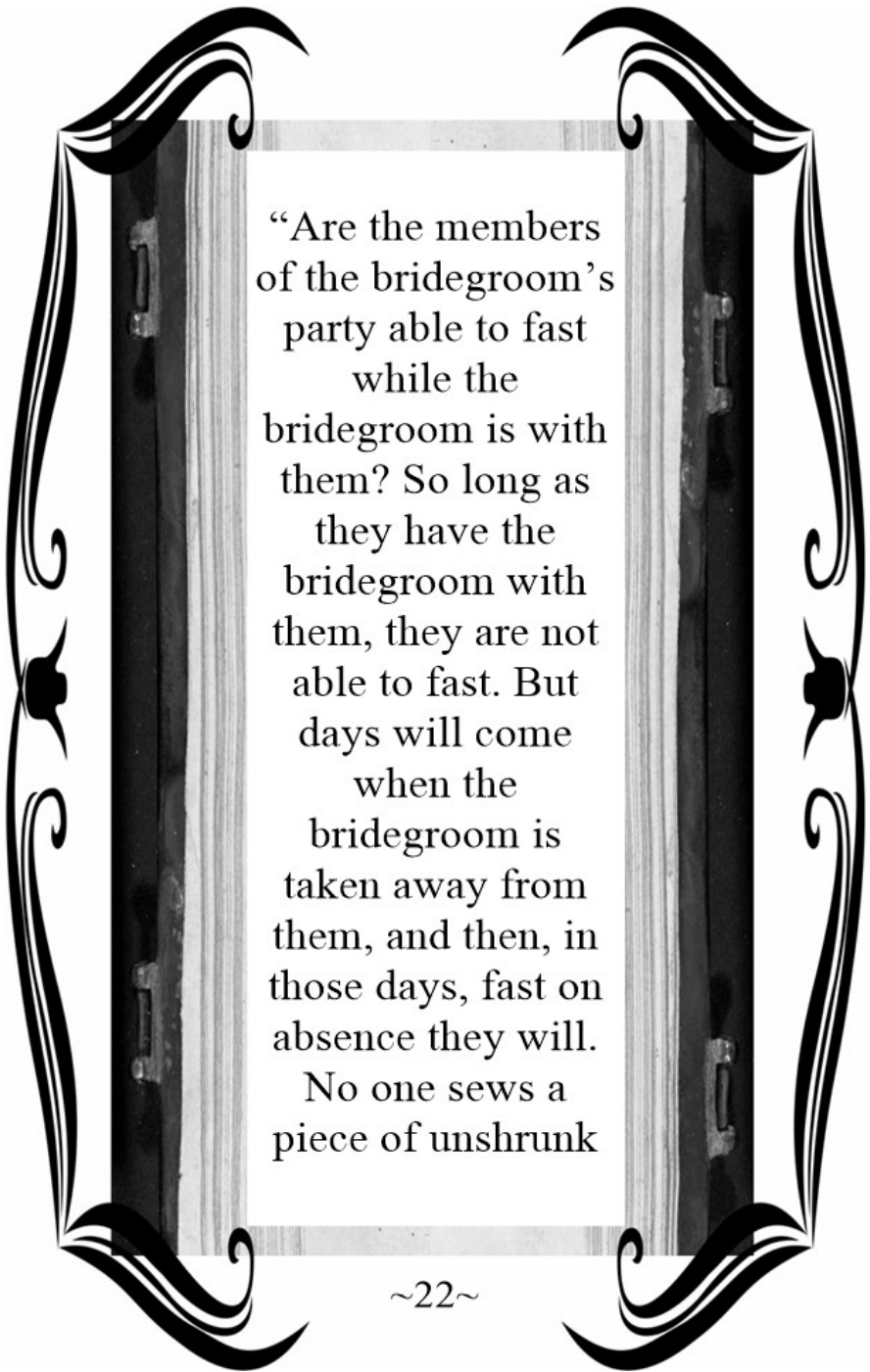


take up your bed,
and go to your
house.” And he
stood up, and
immediately took
up his bed and
went out in front of
them all, with the
result that they
were all astonished,
and glorified the
God, saying, “We
have never seen
anything like this!”
Even the Torah
scholars who
always have
something to say

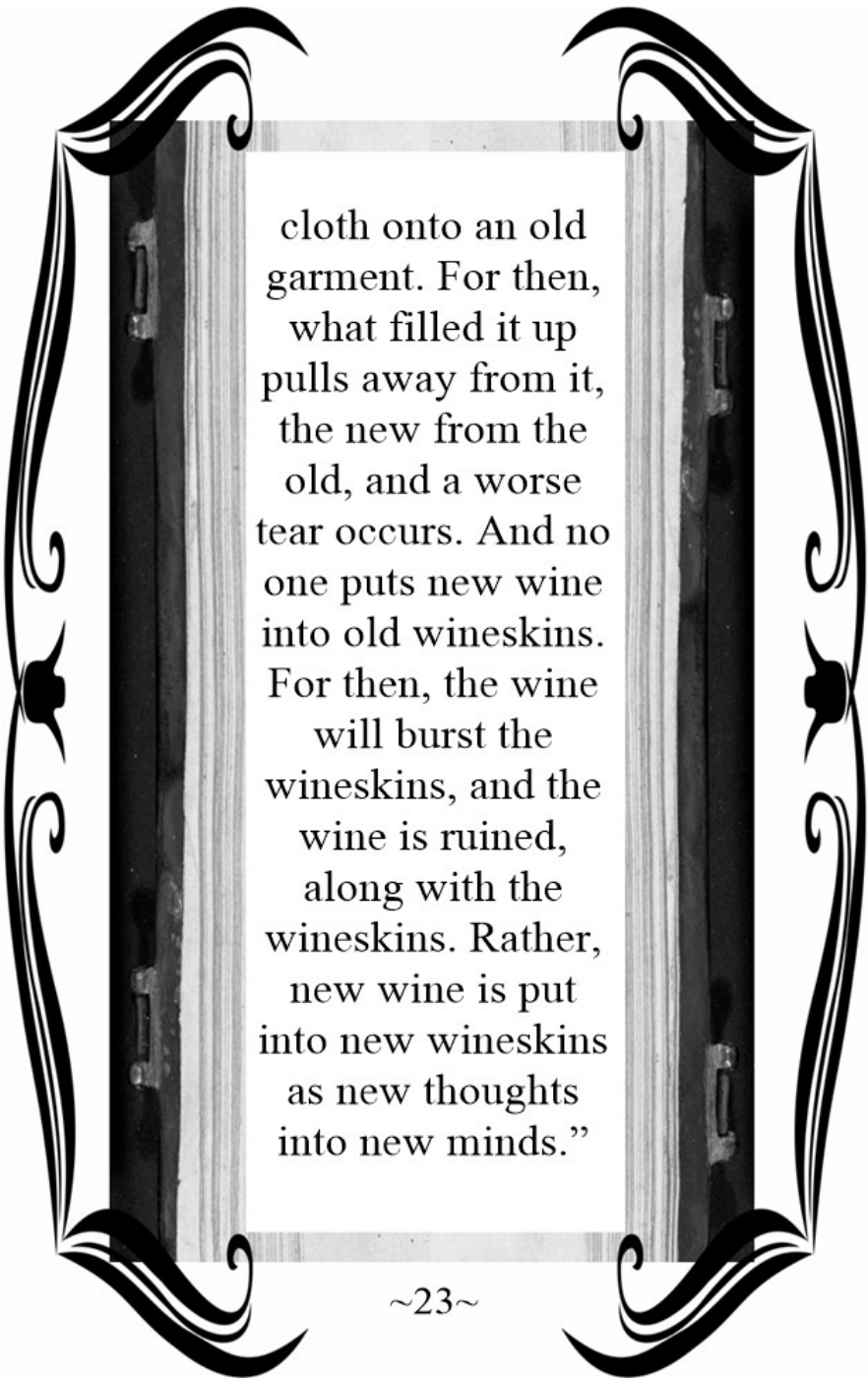
A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The background within the frame is a grayscale image of an open book, showing the pages and the binding in the center.

were stuck for
words.

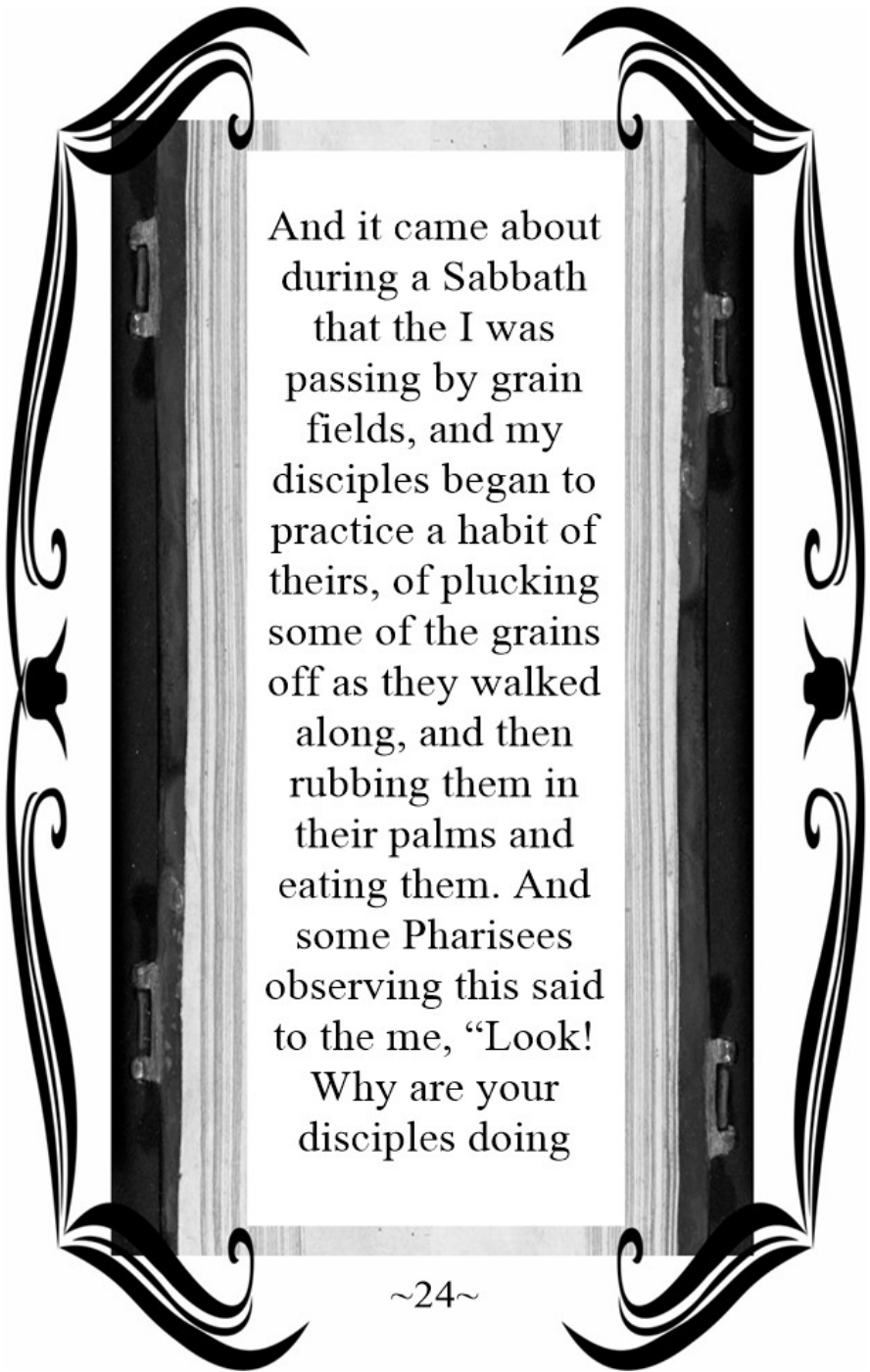
And the I went out,
along beside the
lake again. And the
entire crowd came
with the me, and
the I was teaching
them. And some of
the Torah scholars,
say to the me,
“How is it that the
disciples of John
the Baptizer fasted,
but yours do not?”
And the I says to
them,

A decorative frame with black and white scrollwork surrounds the text. The frame has a central rectangular opening where the text is located. The scrollwork is symmetrical and ornate, with large loops at the top and bottom and smaller, more intricate designs on the sides.

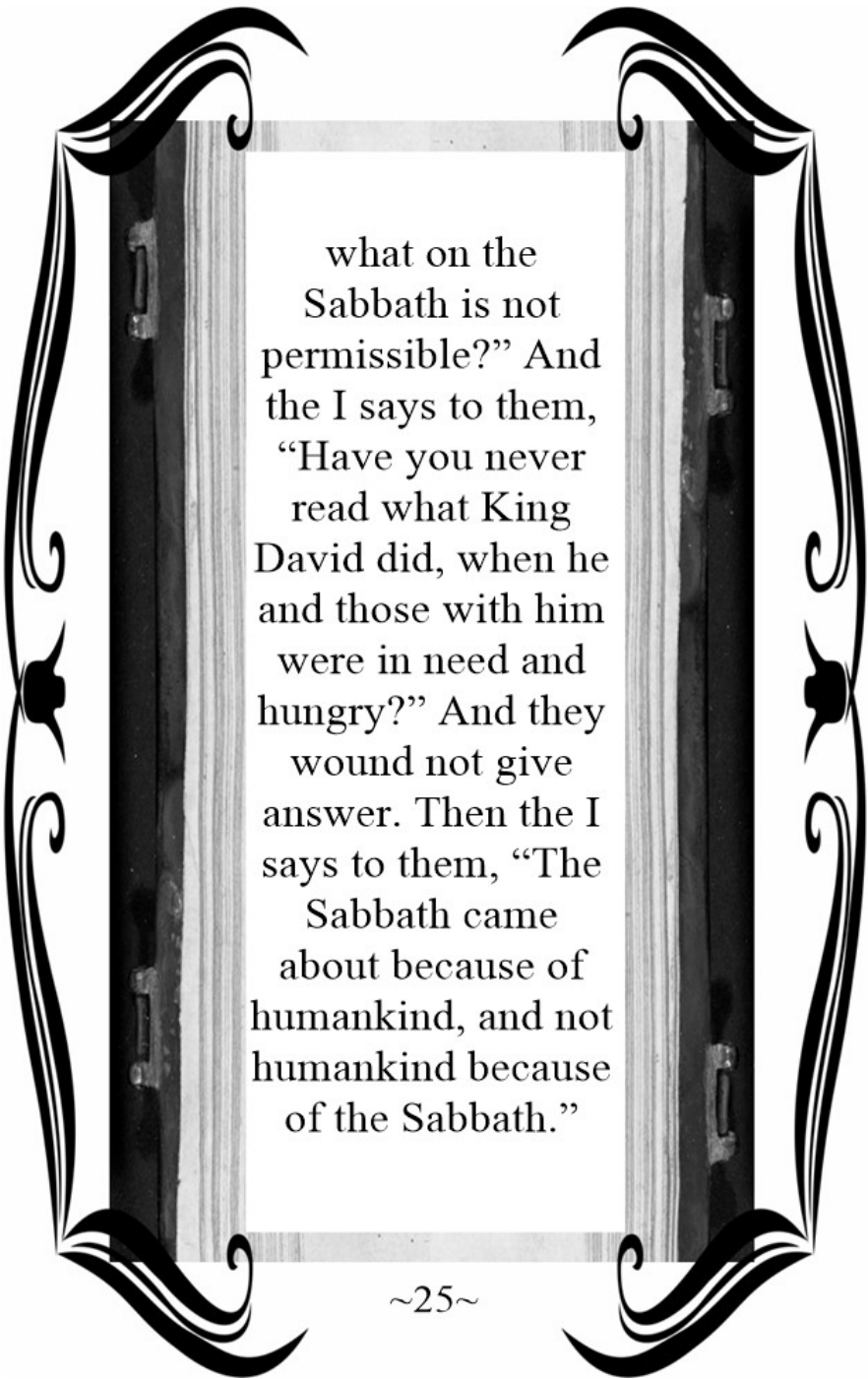
“Are the members
of the bridegroom’s
party able to fast
while the
bridegroom is with
them? So long as
they have the
bridegroom with
them, they are not
able to fast. But
days will come
when the
bridegroom is
taken away from
them, and then, in
those days, fast on
absence they will.
No one sews a
piece of unshrunk



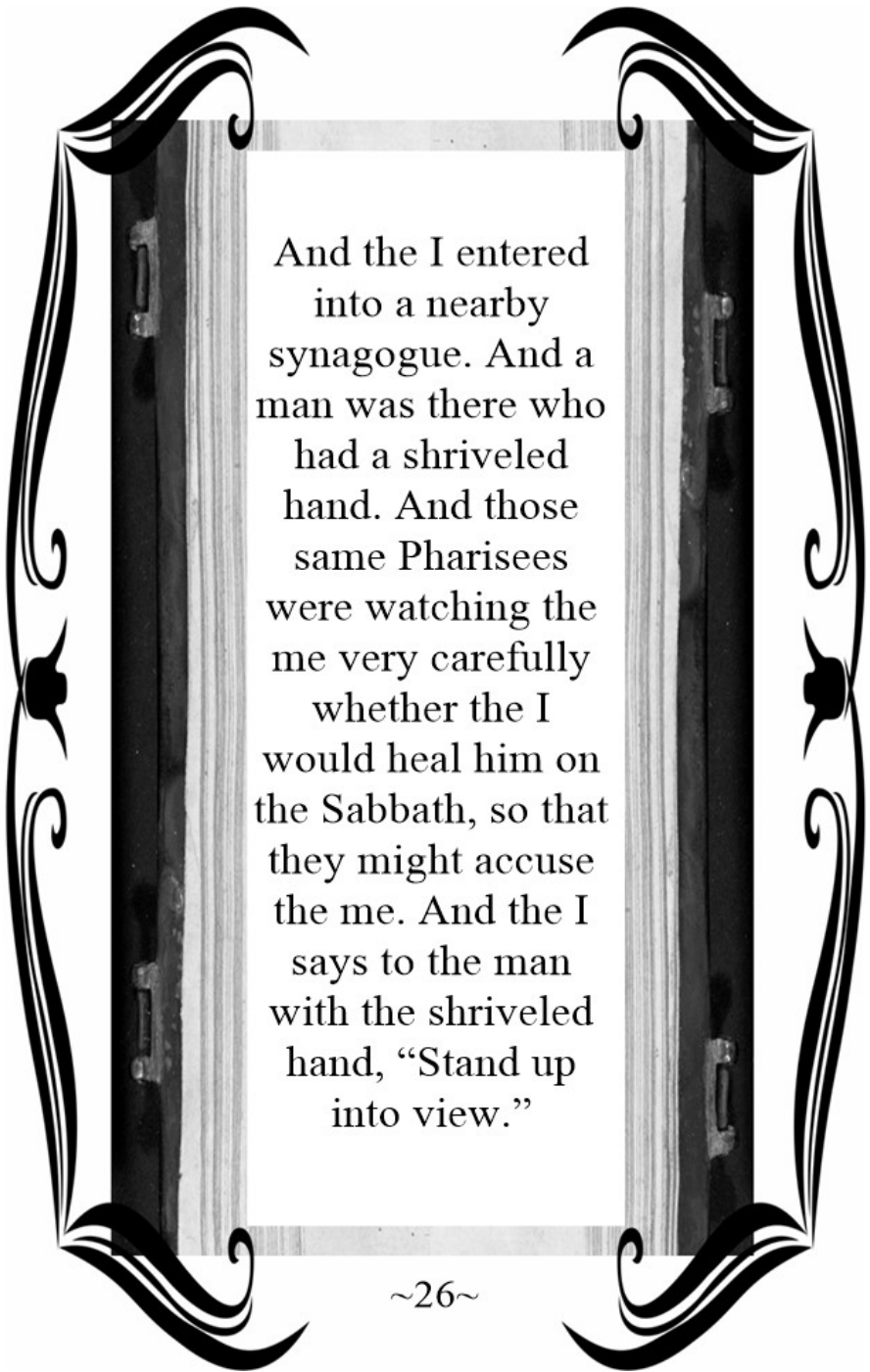
cloth onto an old garment. For then, what filled it up pulls away from it, the new from the old, and a worse tear occurs. And no one puts new wine into old wineskins. For then, the wine will burst the wineskins, and the wine is ruined, along with the wineskins. Rather, new wine is put into new wineskins as new thoughts into new minds.”

A decorative frame with black and white scrollwork surrounds the text. The frame has a central rectangular opening where the text is located. The scrollwork is symmetrical and ornate, with large loops at the top and bottom and smaller, more intricate designs on the sides.

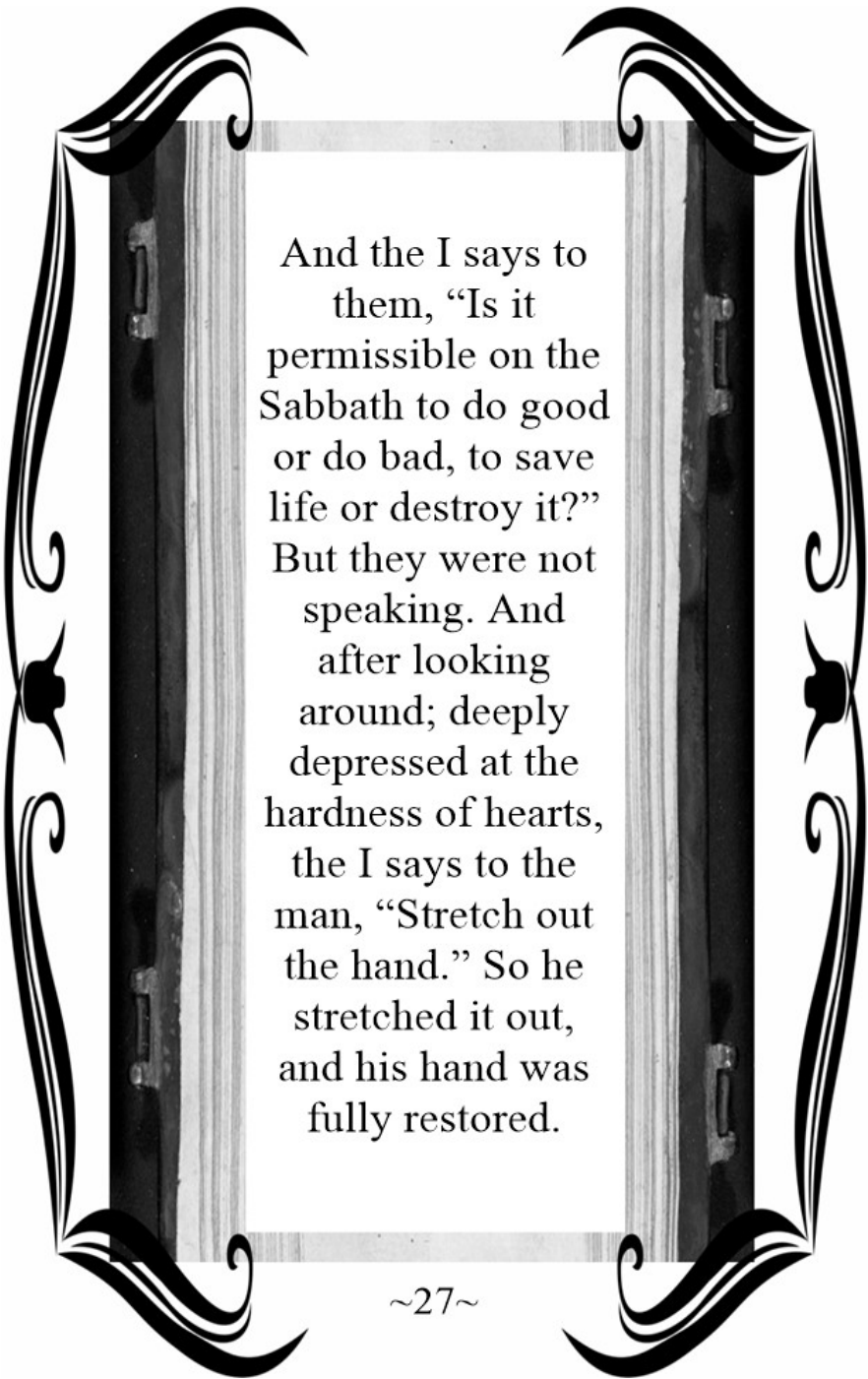
And it came about
during a Sabbath
that the I was
passing by grain
fields, and my
disciples began to
practice a habit of
theirs, of plucking
some of the grains
off as they walked
along, and then
rubbing them in
their palms and
eating them. And
some Pharisees
observing this said
to the me, “Look!
Why are your
disciples doing

A decorative frame with ornate, symmetrical scrollwork and floral motifs surrounds the central text. The frame is composed of black and white lines, creating a stylized border.

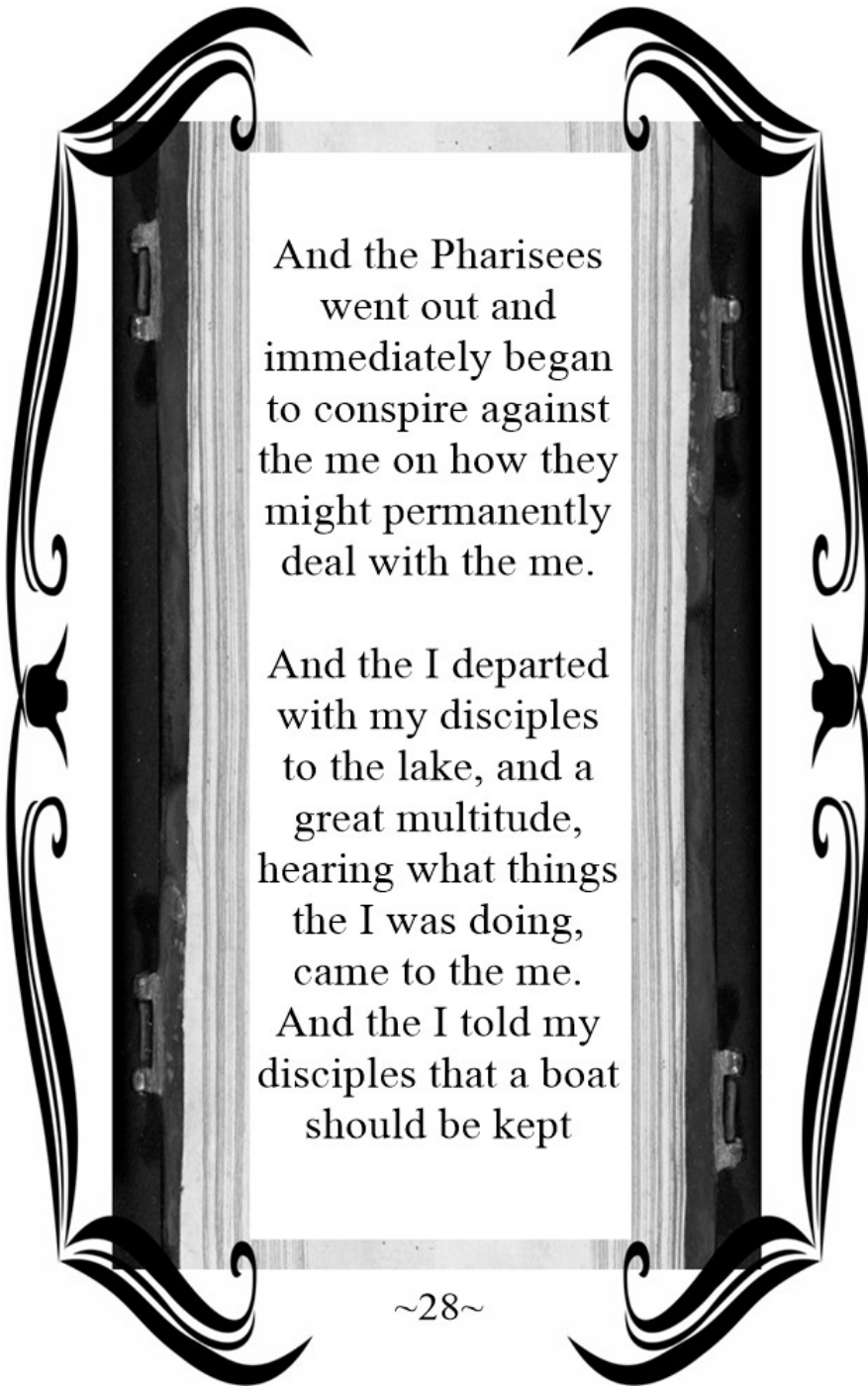
what on the
Sabbath is not
permissible?" And
the I says to them,
"Have you never
read what King
David did, when he
and those with him
were in need and
hungry?" And they
wound not give
answer. Then the I
says to them, "The
Sabbath came
about because of
humankind, and not
humankind because
of the Sabbath."

A decorative frame with ornate, symmetrical scrollwork and floral motifs surrounds the text. The frame is black with white highlights, giving it a three-dimensional appearance. It encloses the text and the page number.

And the I entered
into a nearby
synagogue. And a
man was there who
had a shriveled
hand. And those
same Pharisees
were watching the
me very carefully
whether the I
would heal him on
the Sabbath, so that
they might accuse
the me. And the I
says to the man
with the shriveled
hand, "Stand up
into view."

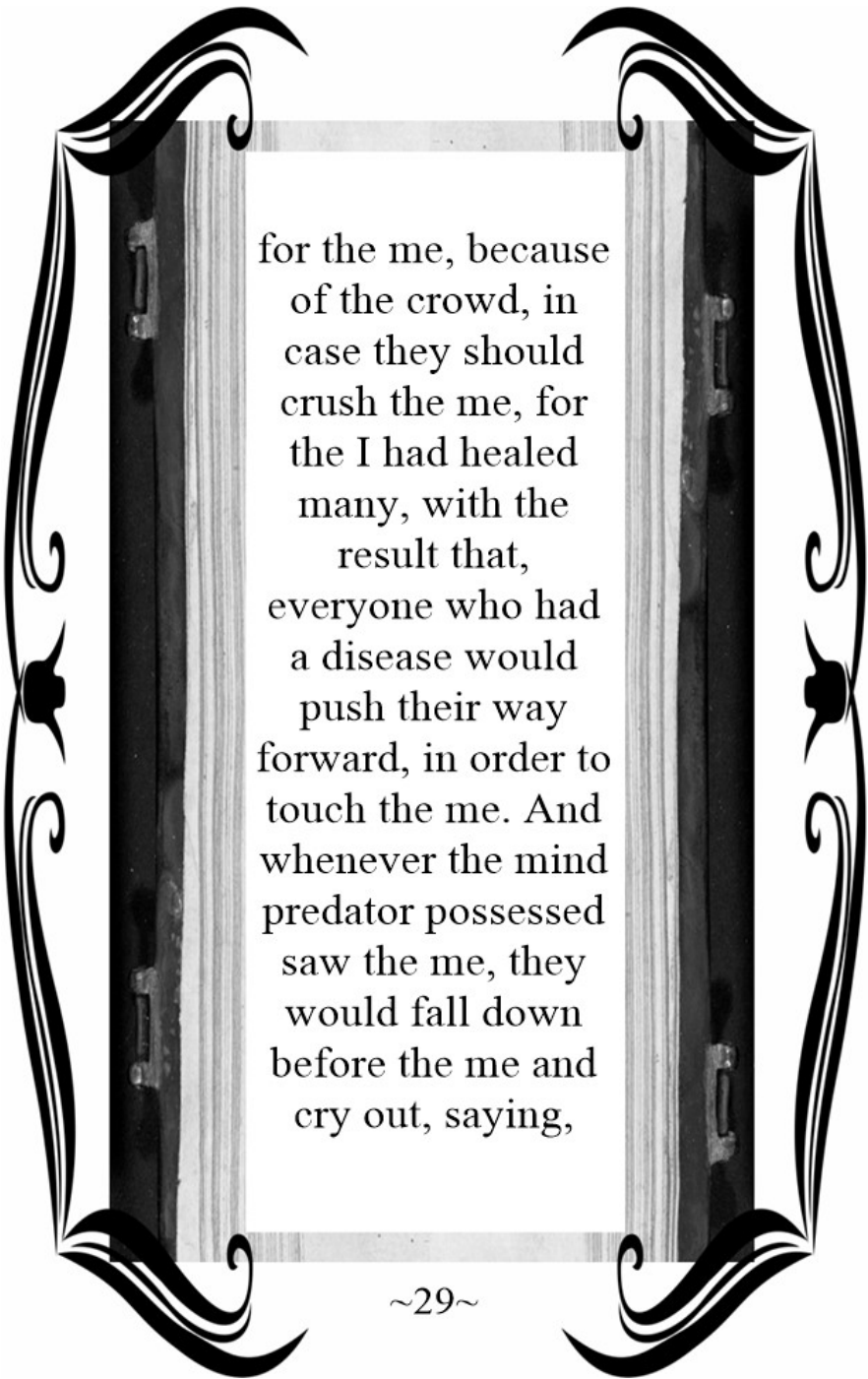
A decorative frame with ornate, symmetrical scrollwork and floral motifs surrounds the text. The frame is composed of black and white lines, creating a stylized border.

And the I says to
them, "Is it
permissible on the
Sabbath to do good
or do bad, to save
life or destroy it?"
But they were not
speaking. And
after looking
around; deeply
depressed at the
hardness of hearts,
the I says to the
man, "Stretch out
the hand." So he
stretched it out,
and his hand was
fully restored.

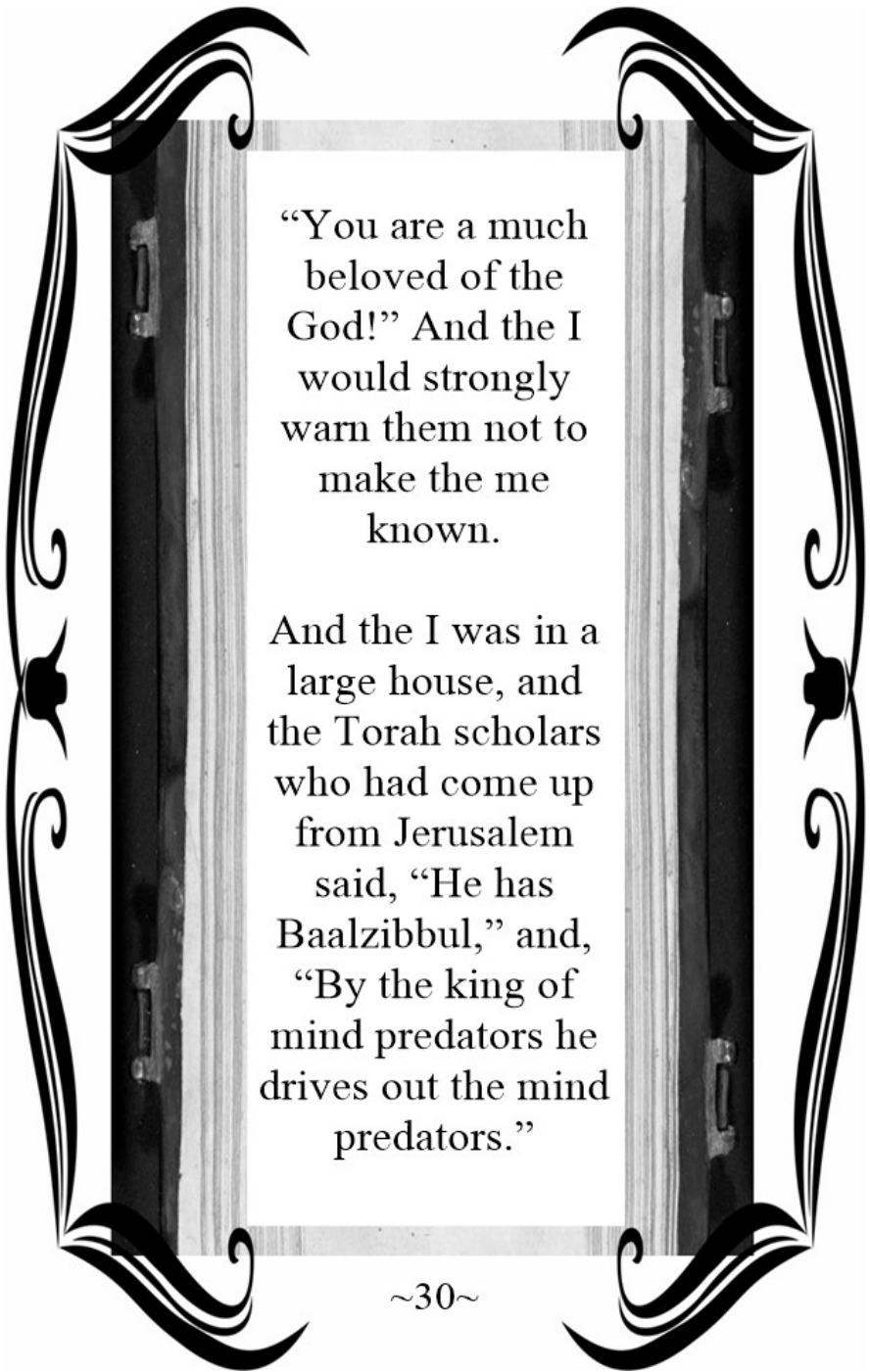
An open book is shown from a top-down perspective, with its pages slightly curved. The book is bound in the center, and the pages are a light, textured color. On either side of the book, there are large, ornate, black and white decorative flourishes that resemble stylized leaves or scrolls, framing the central text area. The flourishes are symmetrical and have a flowing, elegant design.

And the Pharisees
went out and
immediately began
to conspire against
the me on how they
might permanently
deal with the me.

And the I departed
with my disciples
to the lake, and a
great multitude,
hearing what things
the I was doing,
came to the me.
And the I told my
disciples that a boat
should be kept

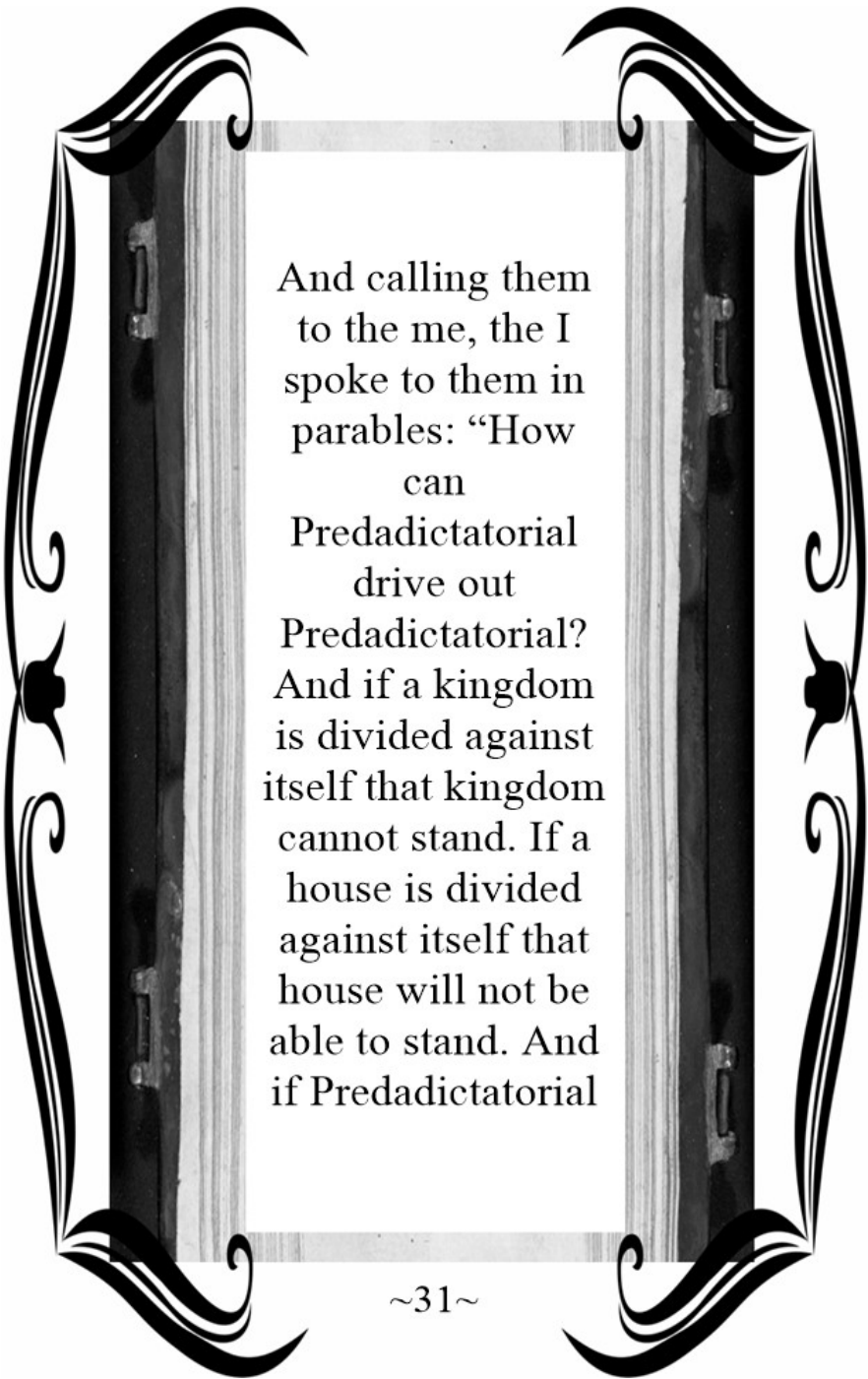
A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The text is centered within this opening.

for the me, because
of the crowd, in
case they should
crush the me, for
the I had healed
many, with the
result that,
everyone who had
a disease would
push their way
forward, in order to
touch the me. And
whenever the mind
predator possessed
saw the me, they
would fall down
before the me and
cry out, saying,

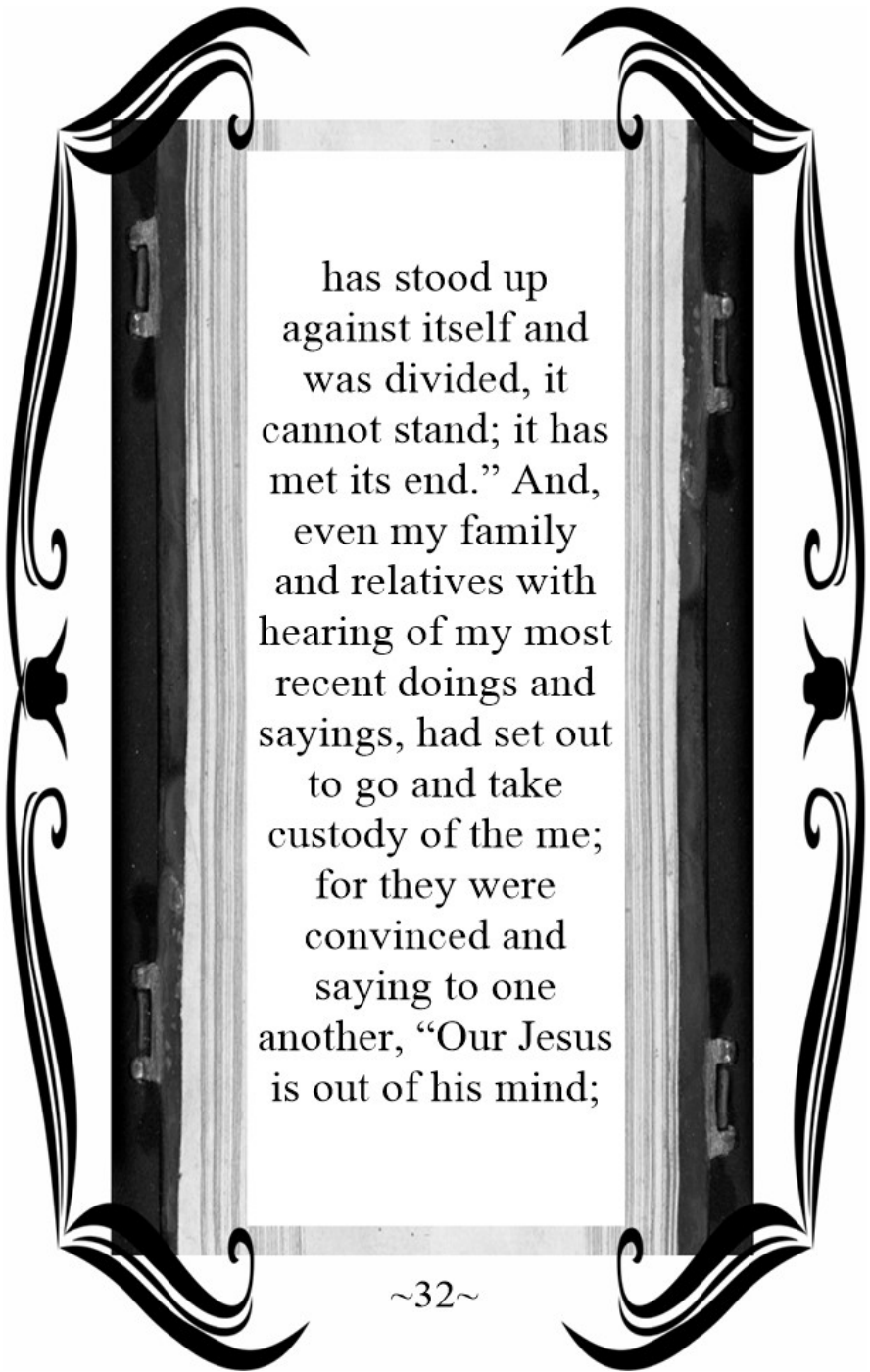
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by elaborate, symmetrical black and white decorative flourishes that resemble stylized leaves or scrolls. The text is centered on the right-hand page.

“You are a much
beloved of the
God!” And the I
would strongly
warn them not to
make the me
known.

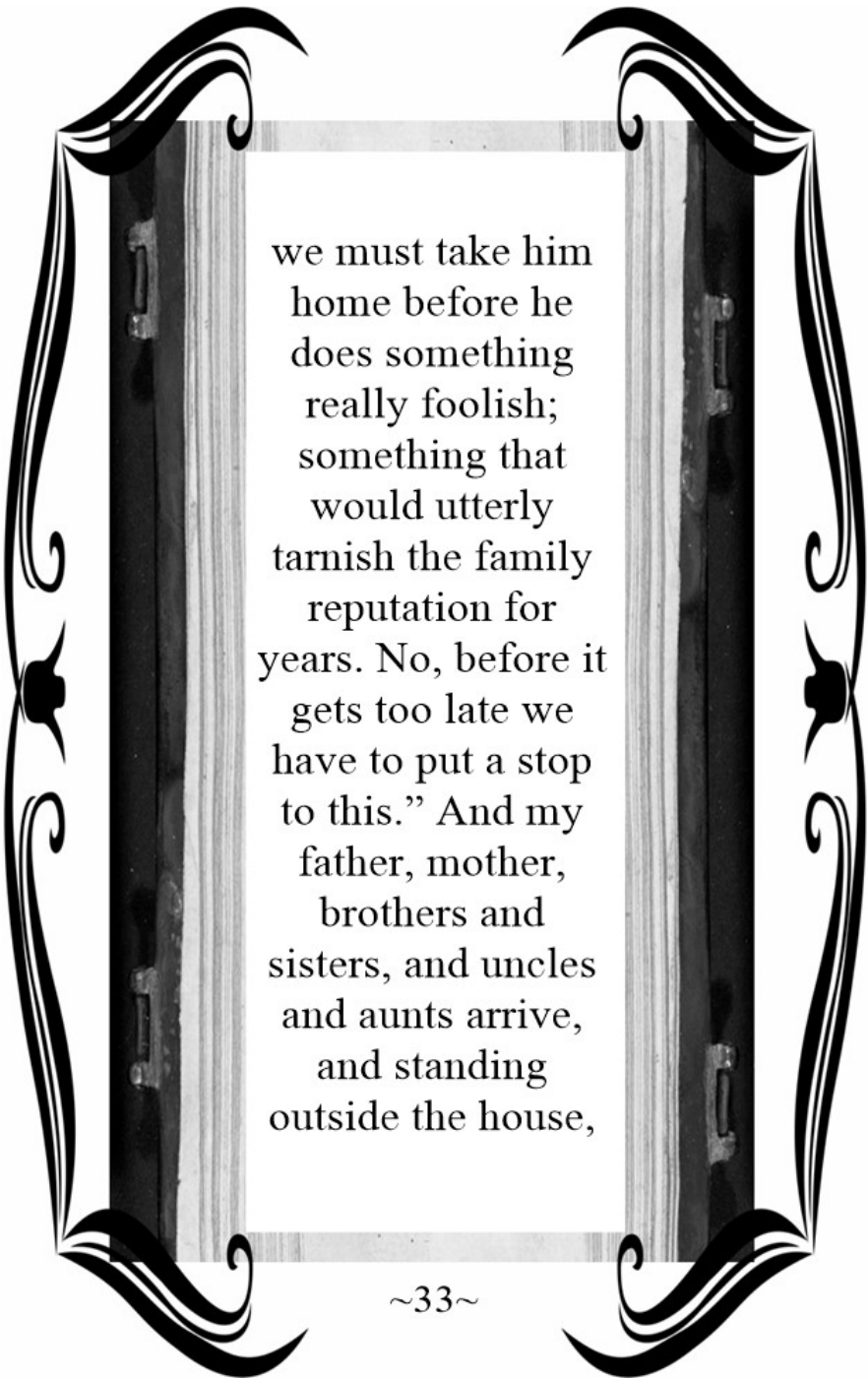
And the I was in a
large house, and
the Torah scholars
who had come up
from Jerusalem
said, “He has
Baalzibbul,” and,
“By the king of
mind predators he
drives out the mind
predators.”



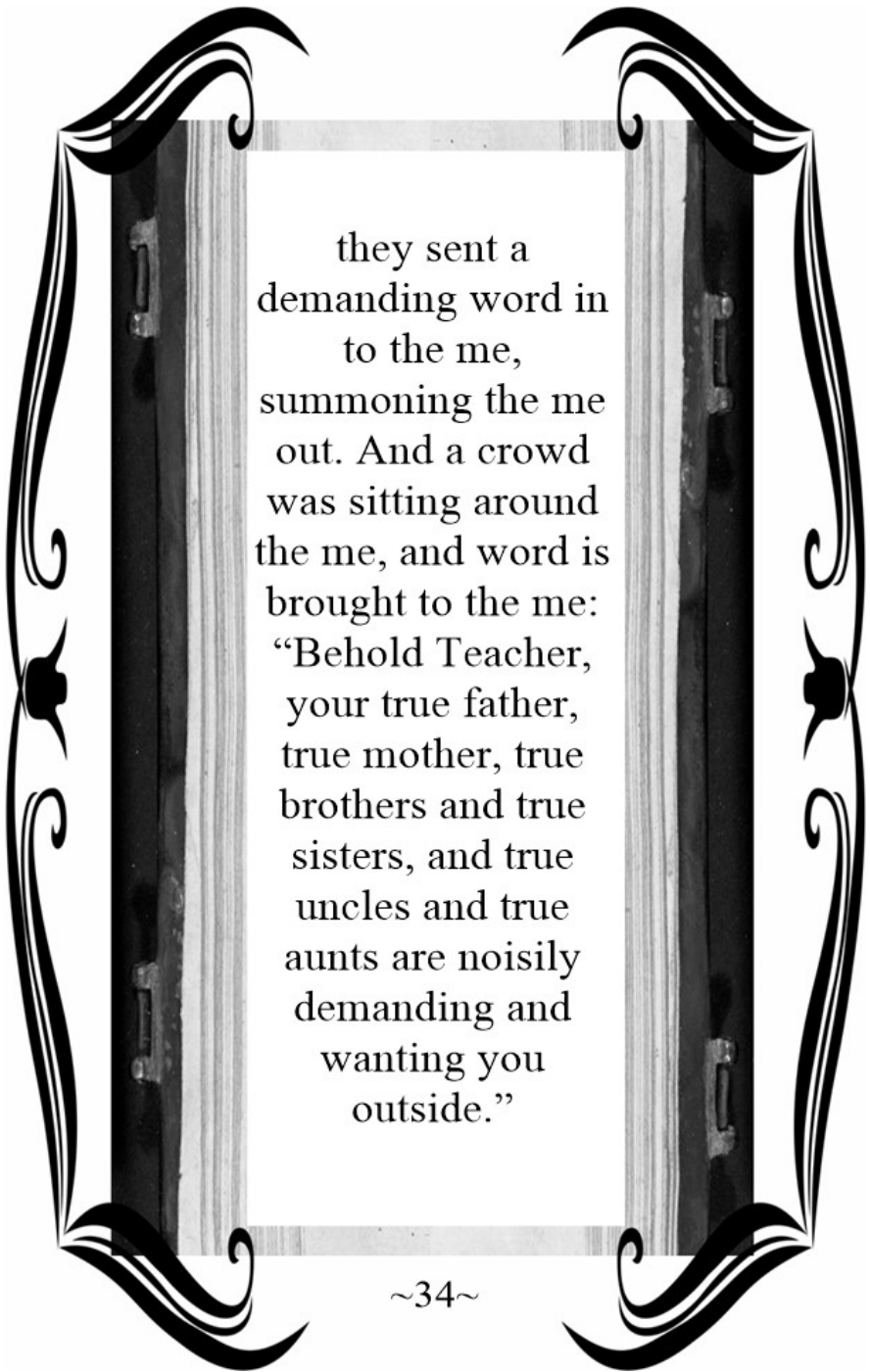
And calling them
to the me, the I
spoke to them in
parables: “How
can
Predadictatorial
drive out
Predadictatorial?
And if a kingdom
is divided against
itself that kingdom
cannot stand. If a
house is divided
against itself that
house will not be
able to stand. And
if Predadictatorial

A decorative frame with ornate, symmetrical scrollwork and floral motifs surrounds the central text. The frame is composed of black and white lines, creating a stylized border.

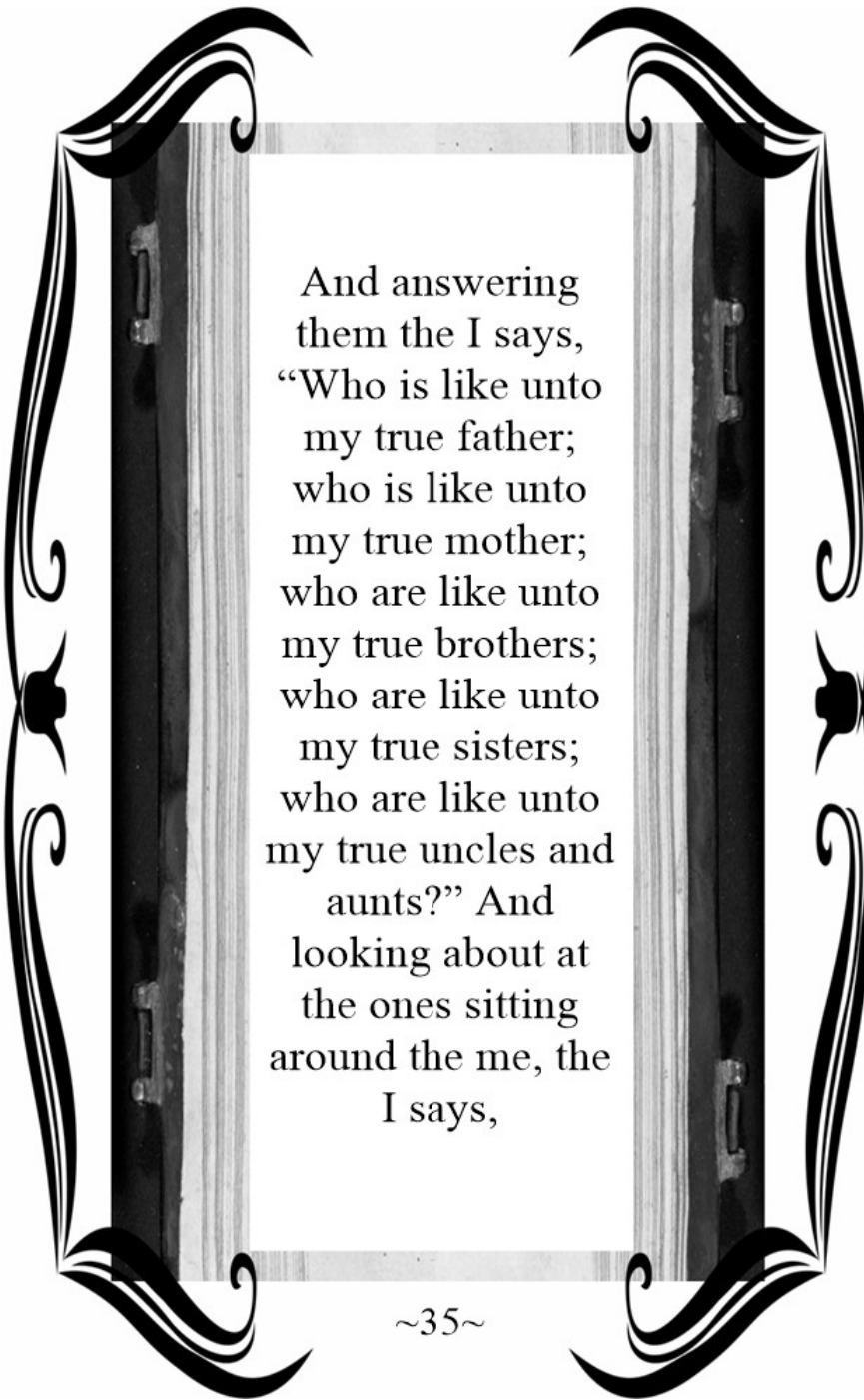
has stood up
against itself and
was divided, it
cannot stand; it has
met its end.” And,
even my family
and relatives with
hearing of my most
recent doings and
sayings, had set out
to go and take
custody of the me;
for they were
convinced and
saying to one
another, “Our Jesus
is out of his mind;

A decorative frame with ornate, symmetrical scrollwork and floral motifs surrounds the central text. The frame is composed of black and white lines, creating a stylized border.

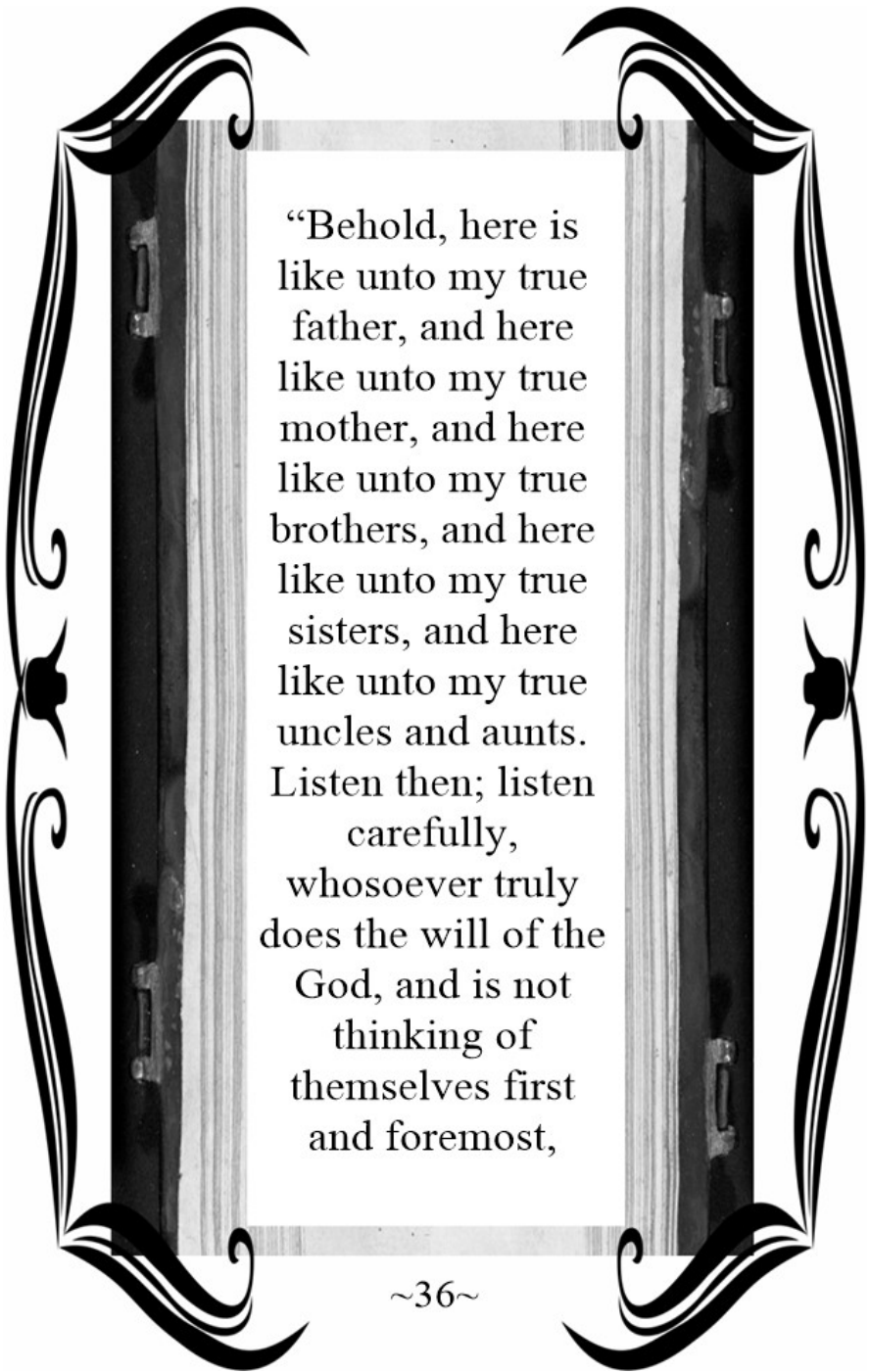
we must take him
home before he
does something
really foolish;
something that
would utterly
tarnish the family
reputation for
years. No, before it
gets too late we
have to put a stop
to this.” And my
father, mother,
brothers and
sisters, and uncles
and aunts arrive,
and standing
outside the house,

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border made of black and white swirling lines. The text is centered on the right page.

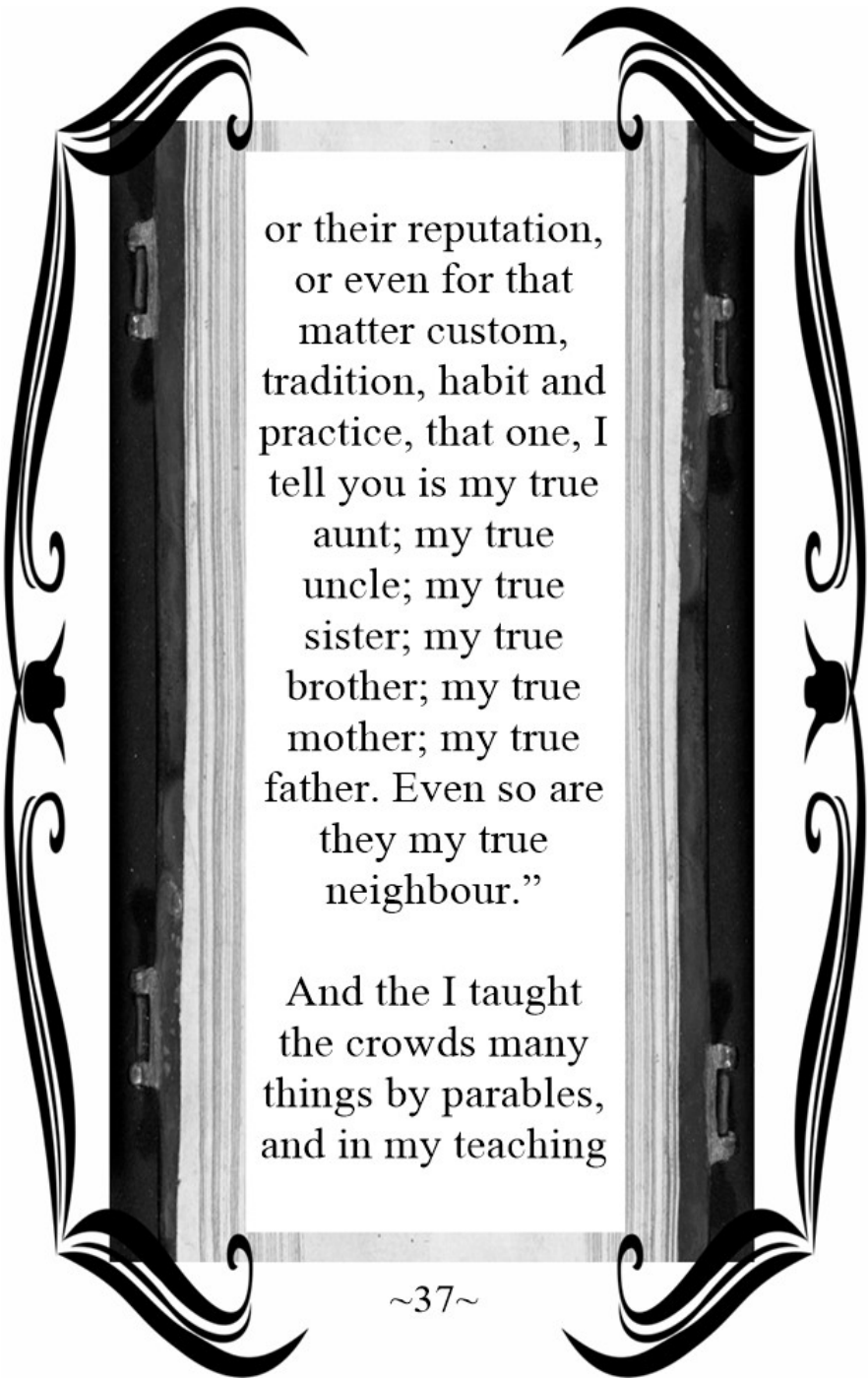
they sent a
demanding word in
to the me,
summoning the me
out. And a crowd
was sitting around
the me, and word is
brought to the me:
“Behold Teacher,
your true father,
true mother, true
brothers and true
sisters, and true
uncles and true
aunts are noisily
demanding and
wanting you
outside.”



And answering
them the I says,
“Who is like unto
my true father;
who is like unto
my true mother;
who are like unto
my true brothers;
who are like unto
my true sisters;
who are like unto
my true uncles and
aunts?” And
looking about at
the ones sitting
around the me, the
I says,

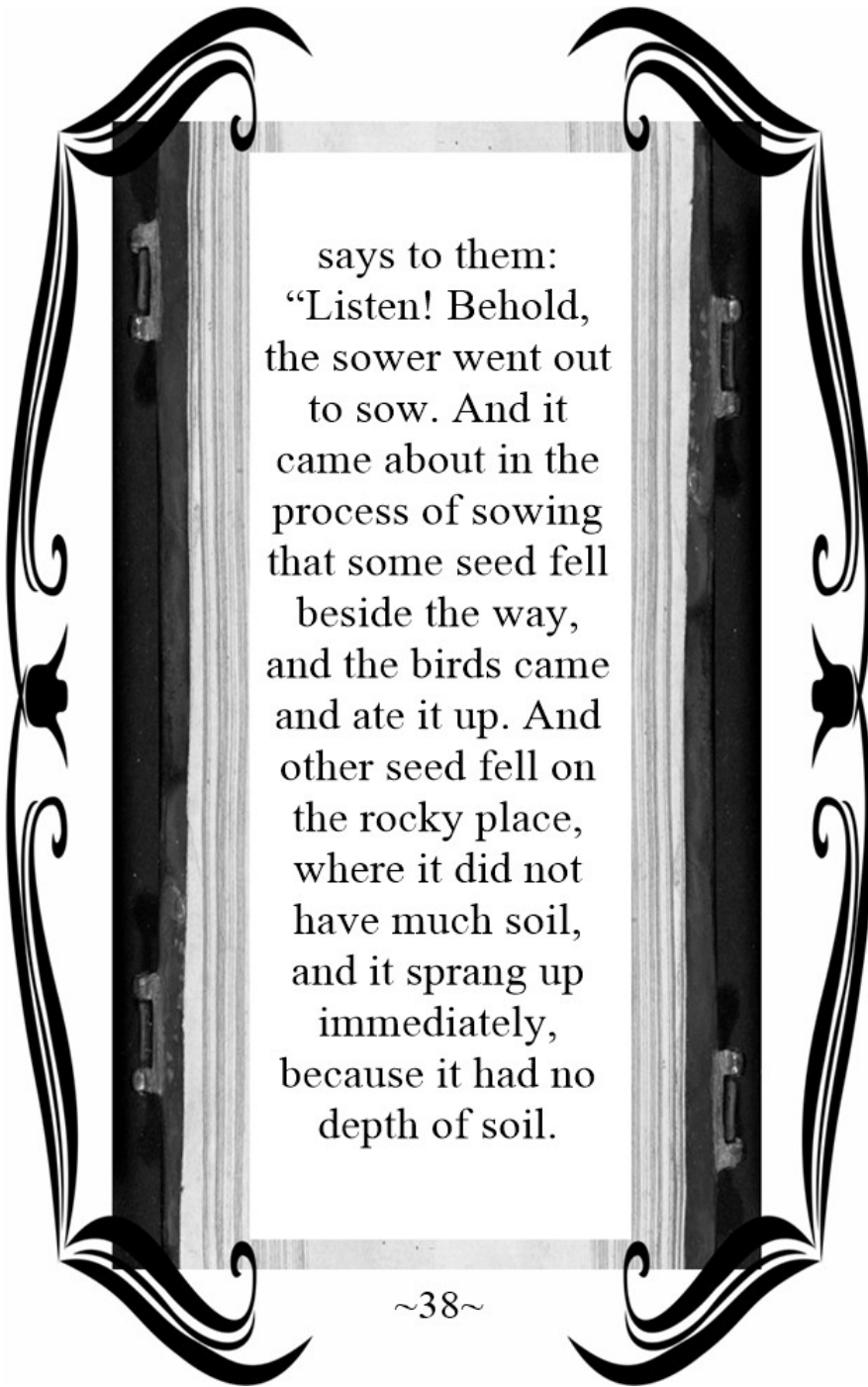
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative border consisting of black and white swirling lines. The text is centered on the right page.

“Behold, here is
like unto my true
father, and here
like unto my true
mother, and here
like unto my true
brothers, and here
like unto my true
sisters, and here
like unto my true
uncles and aunts.
Listen then; listen
carefully,
whosoever truly
does the will of the
God, and is not
thinking of
themselves first
and foremost,

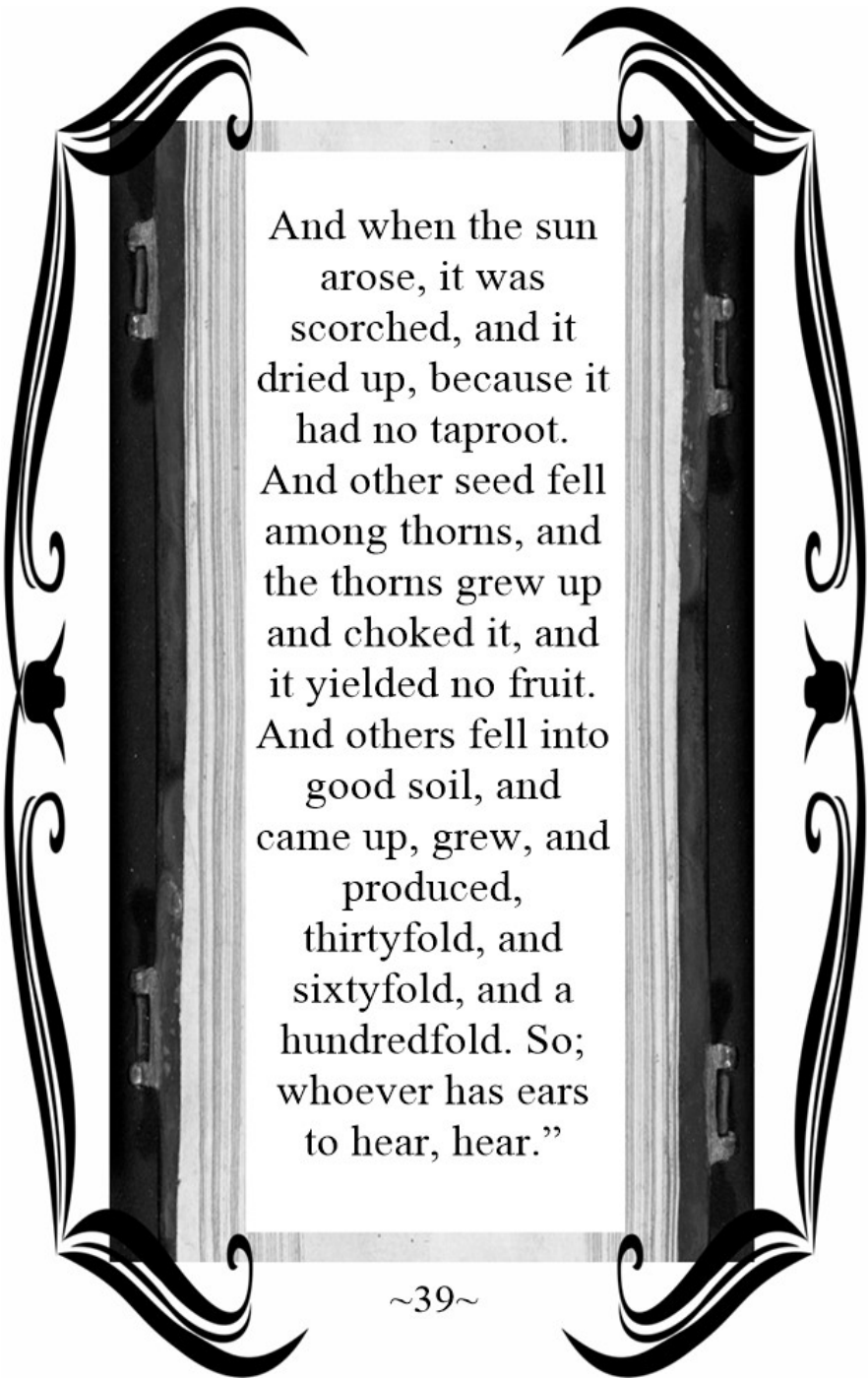


or their reputation,
or even for that
matter custom,
tradition, habit and
practice, that one, I
tell you is my true
aunt; my true
uncle; my true
sister; my true
brother; my true
mother; my true
father. Even so are
they my true
neighbour.”

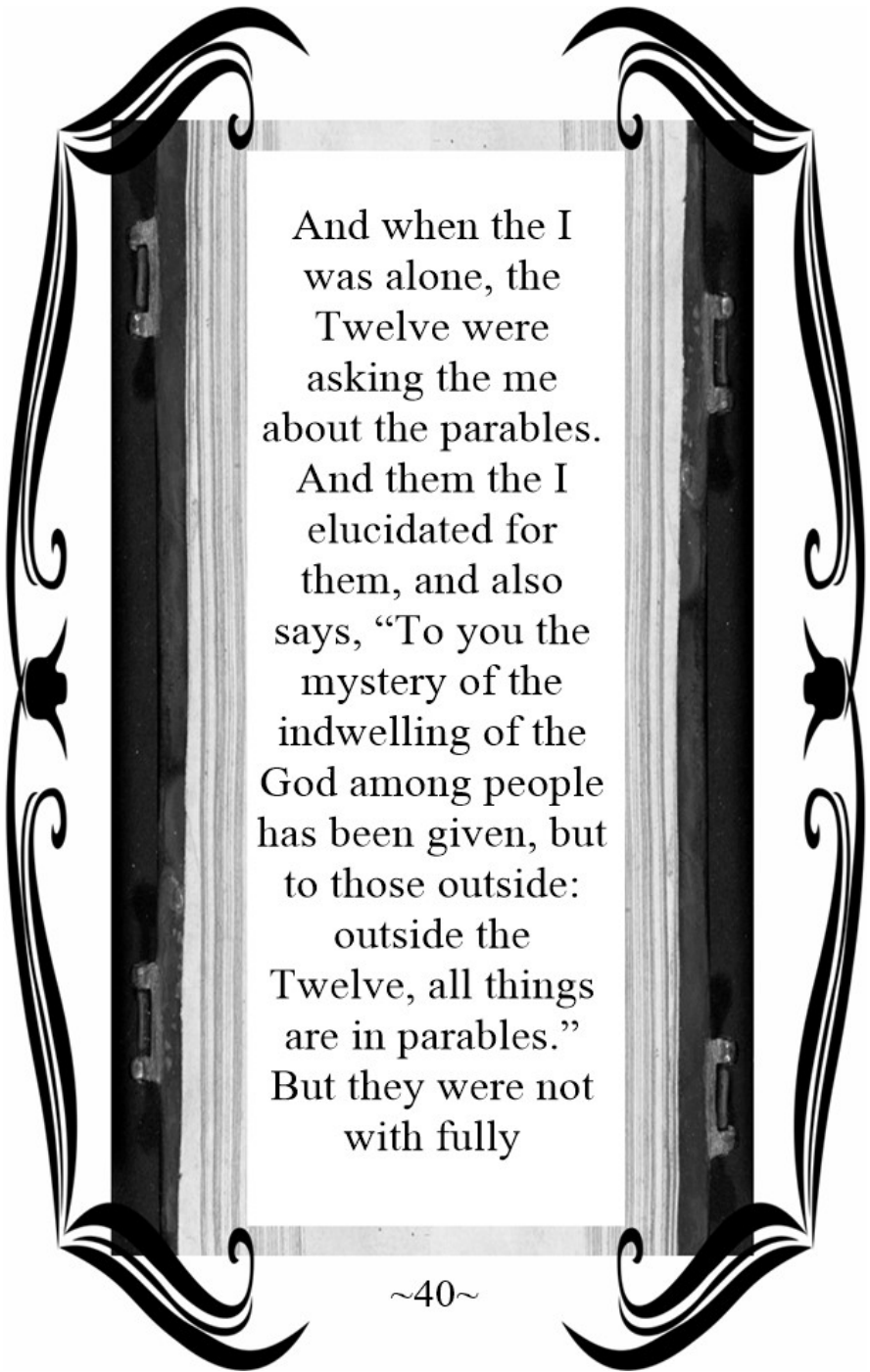
And the I taught
the crowds many
things by parables,
and in my teaching

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border made of black and white swirling lines. The text is centered on the right page.

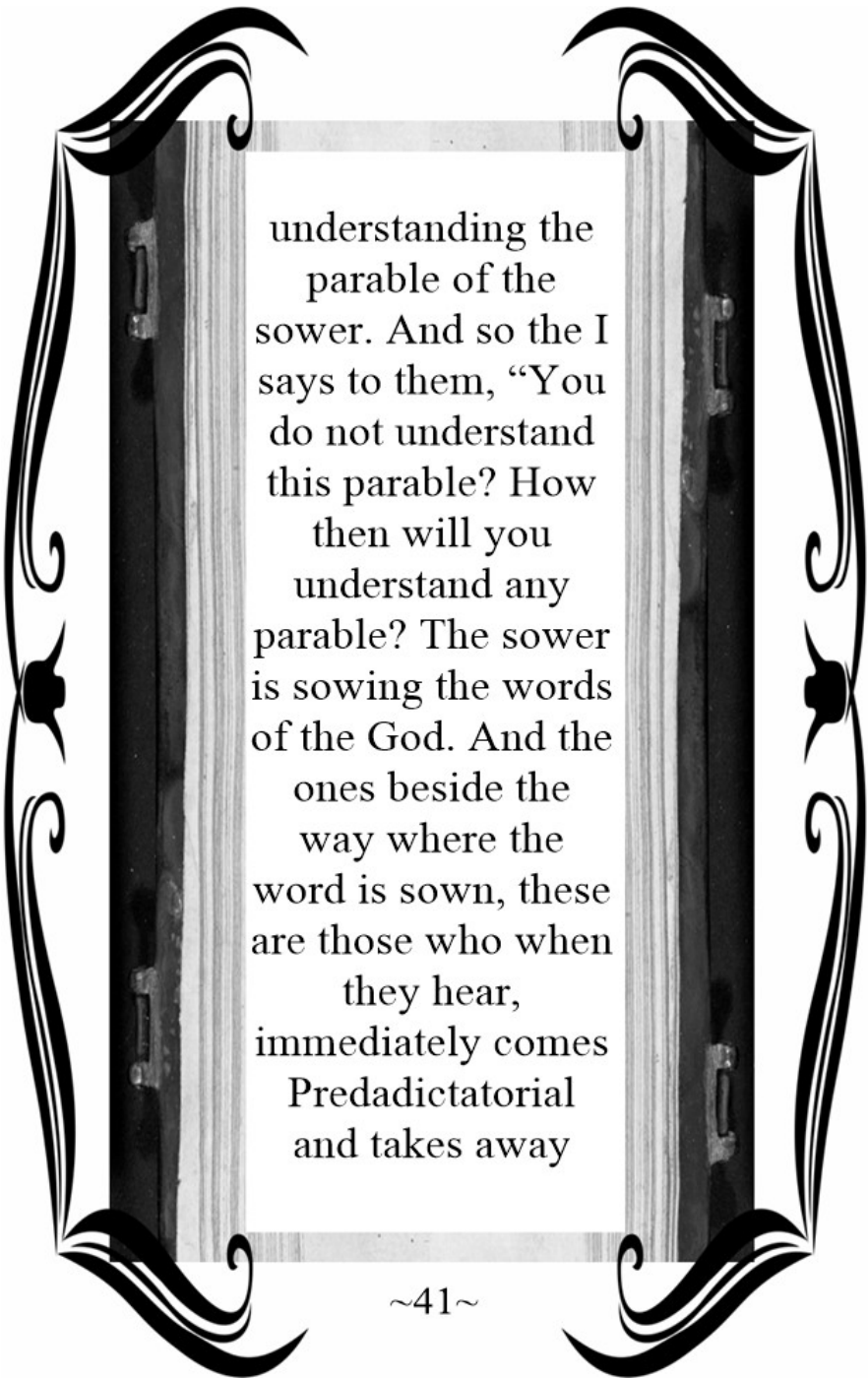
says to them:
“Listen! Behold,
the sower went out
to sow. And it
came about in the
process of sowing
that some seed fell
beside the way,
and the birds came
and ate it up. And
other seed fell on
the rocky place,
where it did not
have much soil,
and it sprang up
immediately,
because it had no
depth of soil.

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border consisting of black and white swirling lines. The text is printed in a black serif font on the white pages.

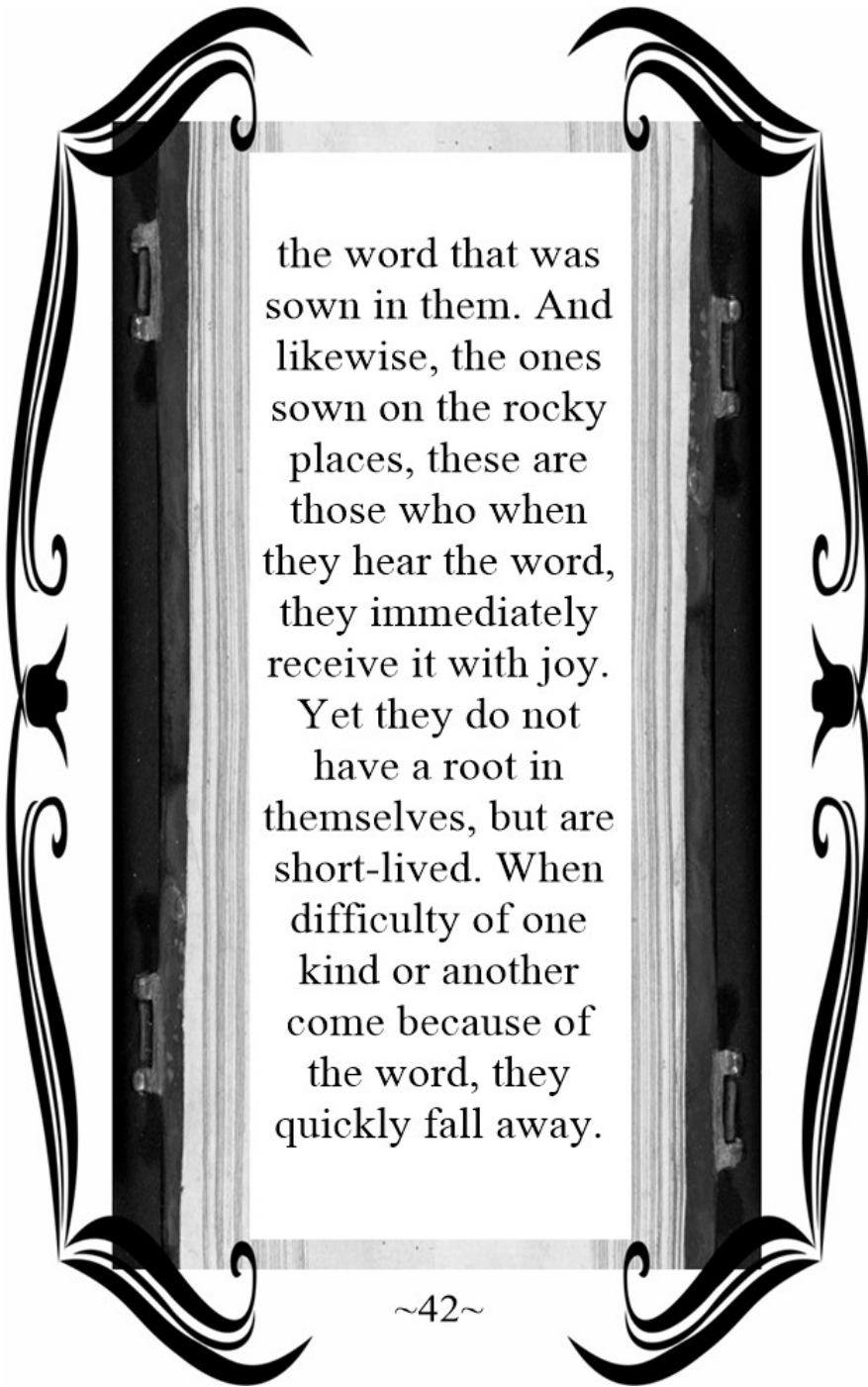
And when the sun
arose, it was
scorched, and it
dried up, because it
had no taproot.
And other seed fell
among thorns, and
the thorns grew up
and choked it, and
it yielded no fruit.
And others fell into
good soil, and
came up, grew, and
produced,
thirtyfold, and
sixtyfold, and a
hundredfold. So;
whoever has ears
to hear, hear.”

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border consisting of black and white swirling lines. The text is centered on the right page.

And when the I
was alone, the
Twelve were
asking the me
about the parables.
And them the I
elucidated for
them, and also
says, "To you the
mystery of the
indwelling of the
God among people
has been given, but
to those outside:
outside the
Twelve, all things
are in parables."
But they were not
with fully

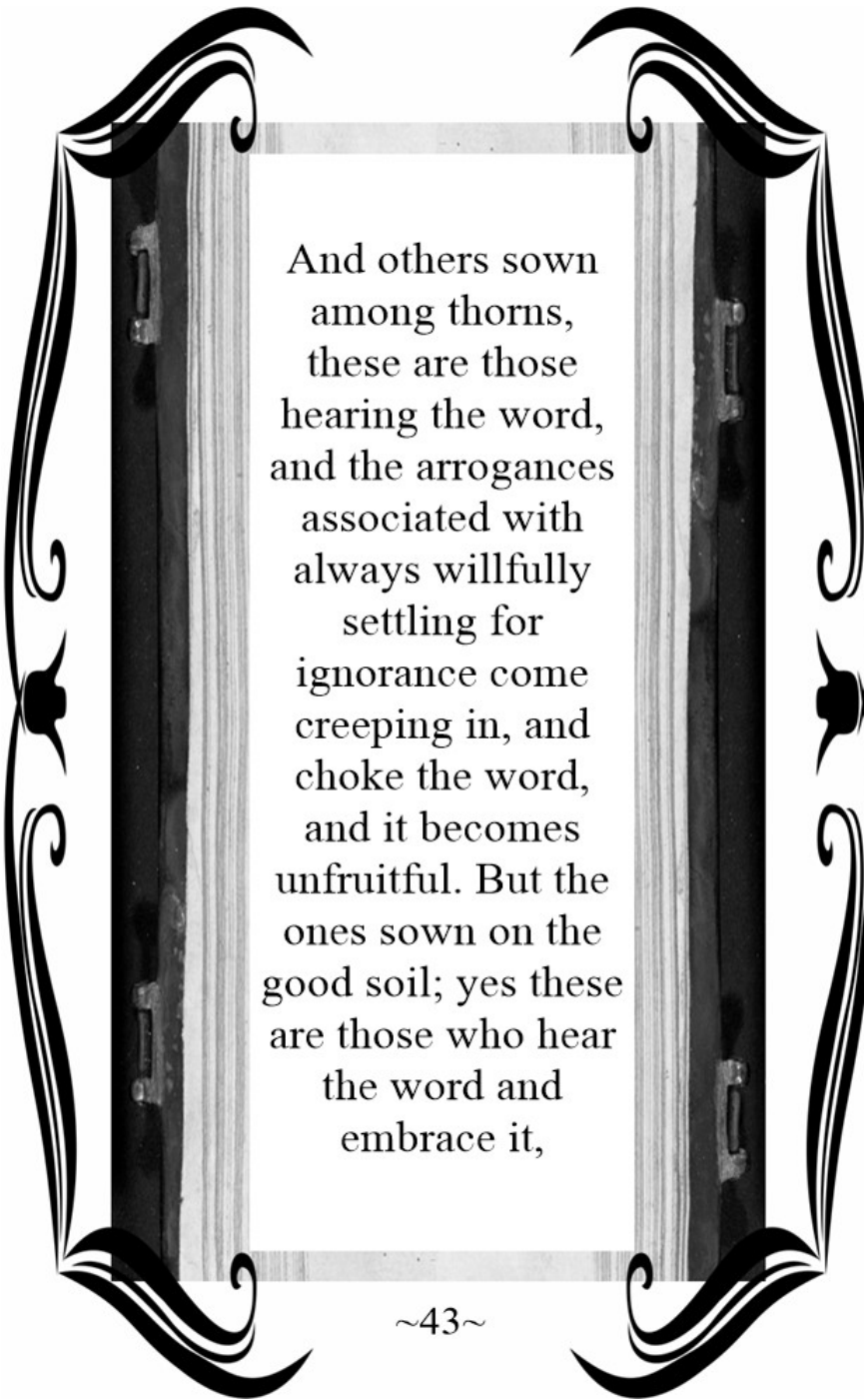
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border consisting of black and white swirling lines. The text is centered on the right page of the open book.

understanding the
parable of the
sower. And so the I
says to them, “You
do not understand
this parable? How
then will you
understand any
parable? The sower
is sowing the words
of the God. And the
ones beside the
way where the
word is sown, these
are those who when
they hear,
immediately comes
Predadictatorial
and takes away

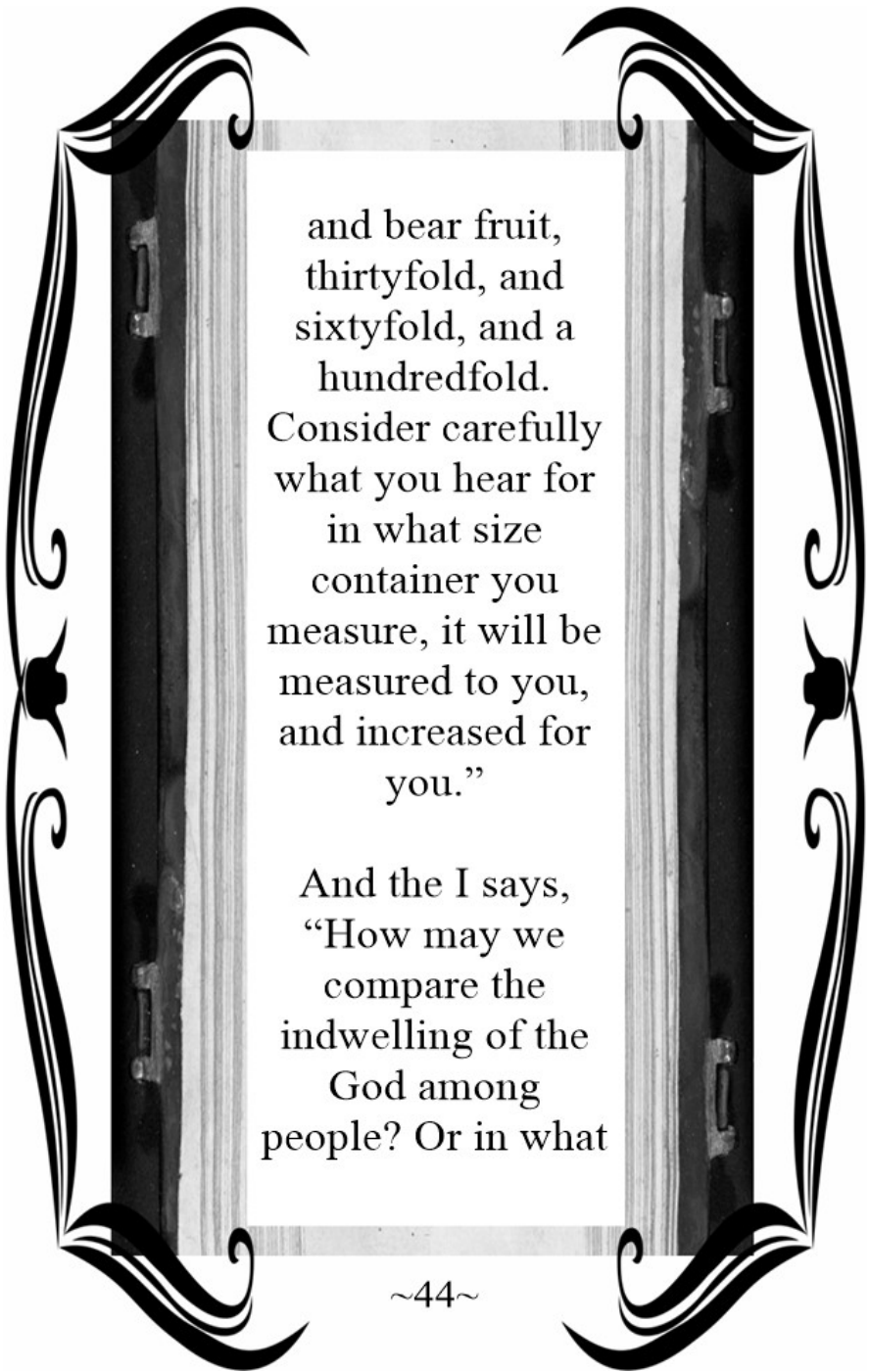


the word that was
sown in them. And
likewise, the ones
sown on the rocky
places, these are
those who when
they hear the word,
they immediately
receive it with joy.

Yet they do not
have a root in
themselves, but are
short-lived. When
difficulty of one
kind or another
come because of
the word, they
quickly fall away.

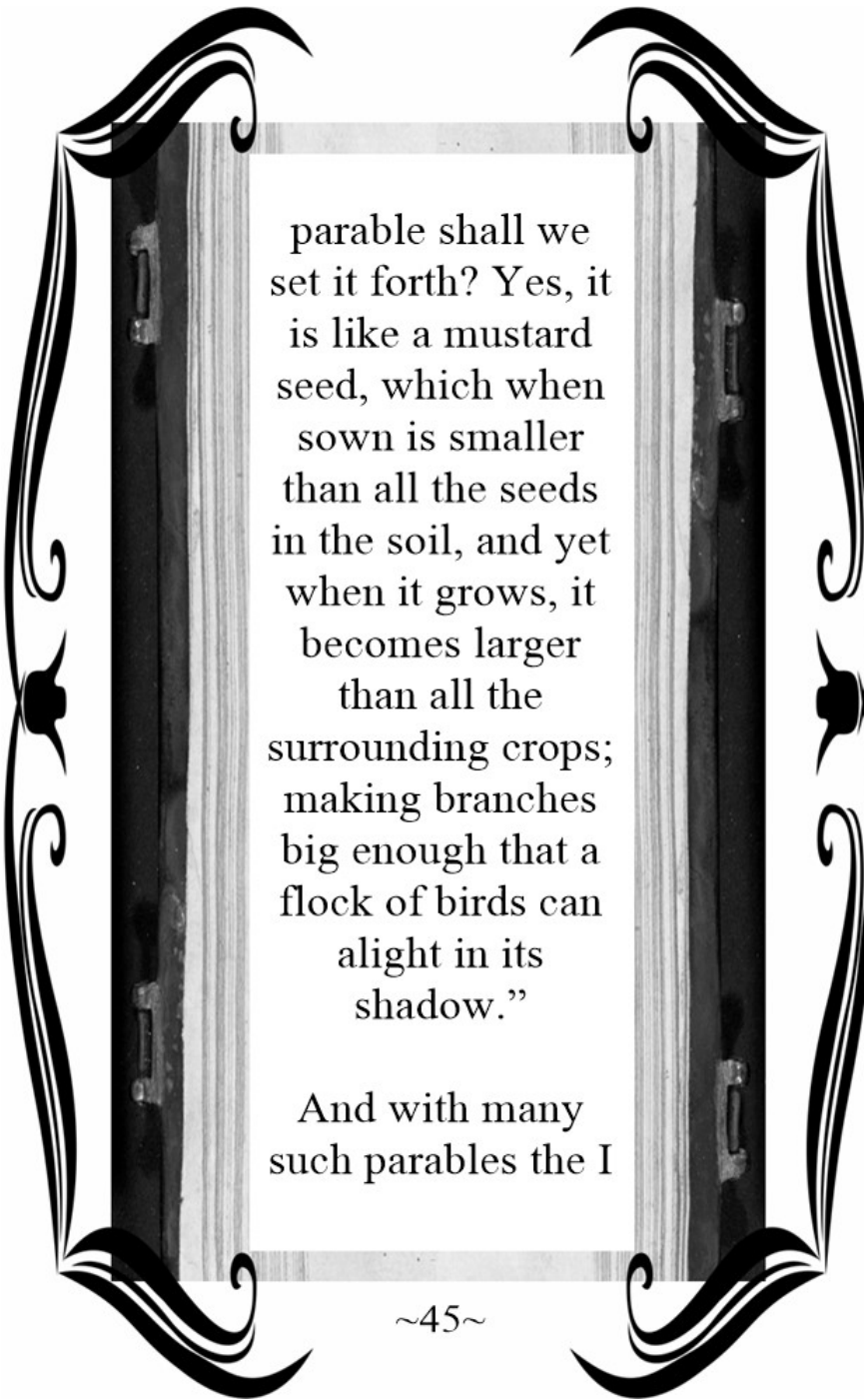


And others sown
among thorns,
these are those
hearing the word,
and the arrogances
associated with
always willfully
settling for
ignorance come
creeping in, and
choke the word,
and it becomes
unfruitful. But the
ones sown on the
good soil; yes these
are those who hear
the word and
embrace it,

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border consisting of black and white swirling lines. The text is centered on the right page of the open book.

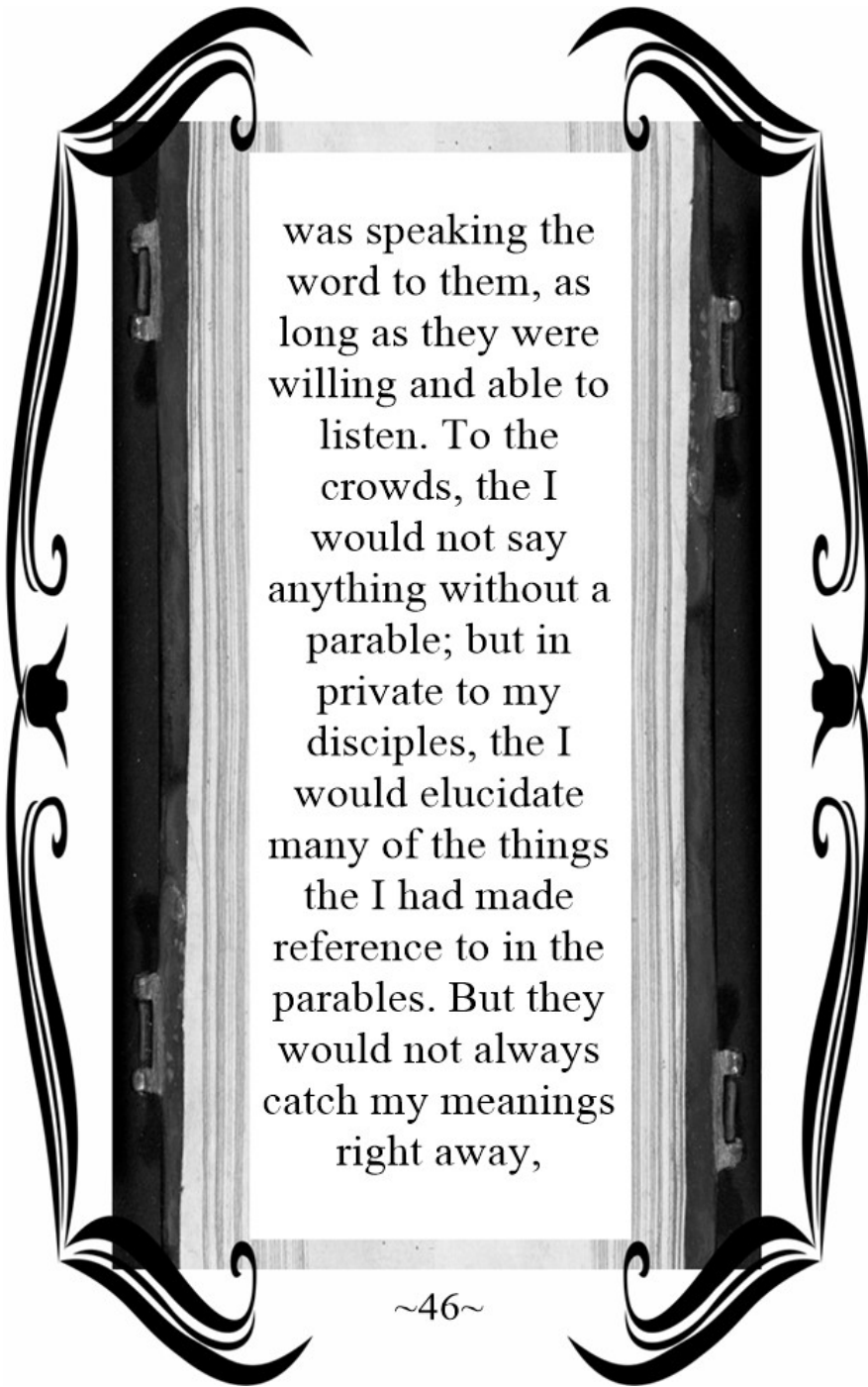
and bear fruit,
thirtyfold, and
sixtyfold, and a
hundredfold.
Consider carefully
what you hear for
in what size
container you
measure, it will be
measured to you,
and increased for
you.”

And the I says,
“How may we
compare the
indwelling of the
God among
people? Or in what

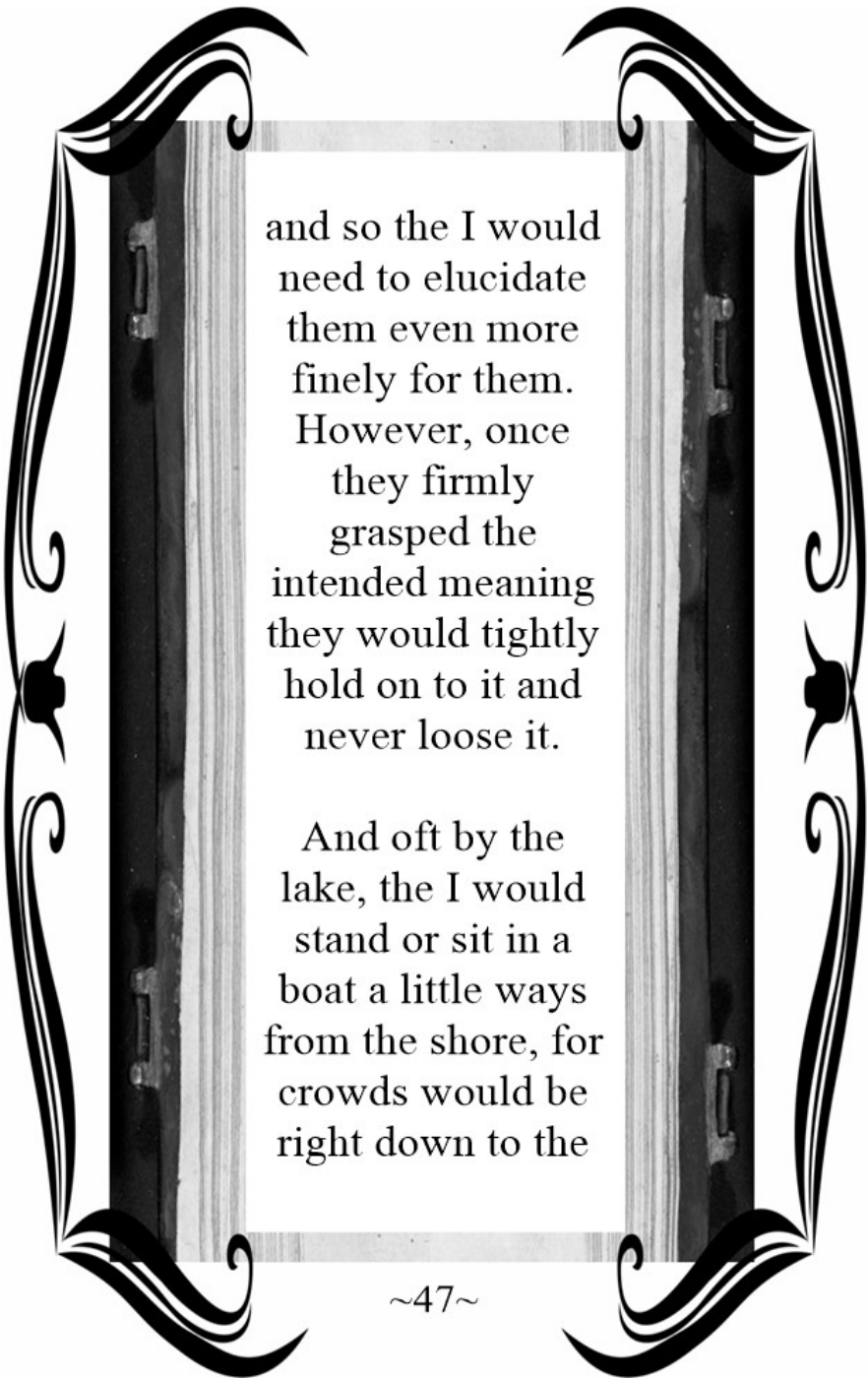
An open book is shown from a top-down perspective, with its pages slightly curved. The book is open to a spread of two pages, which are white and feature black text. The book is framed by a decorative, symmetrical border made of black and white swirling lines. The text is centered on the pages.

parable shall we
set it forth? Yes, it
is like a mustard
seed, which when
sown is smaller
than all the seeds
in the soil, and yet
when it grows, it
becomes larger
than all the
surrounding crops;
making branches
big enough that a
flock of birds can
alight in its
shadow.”

And with many
such parables the I

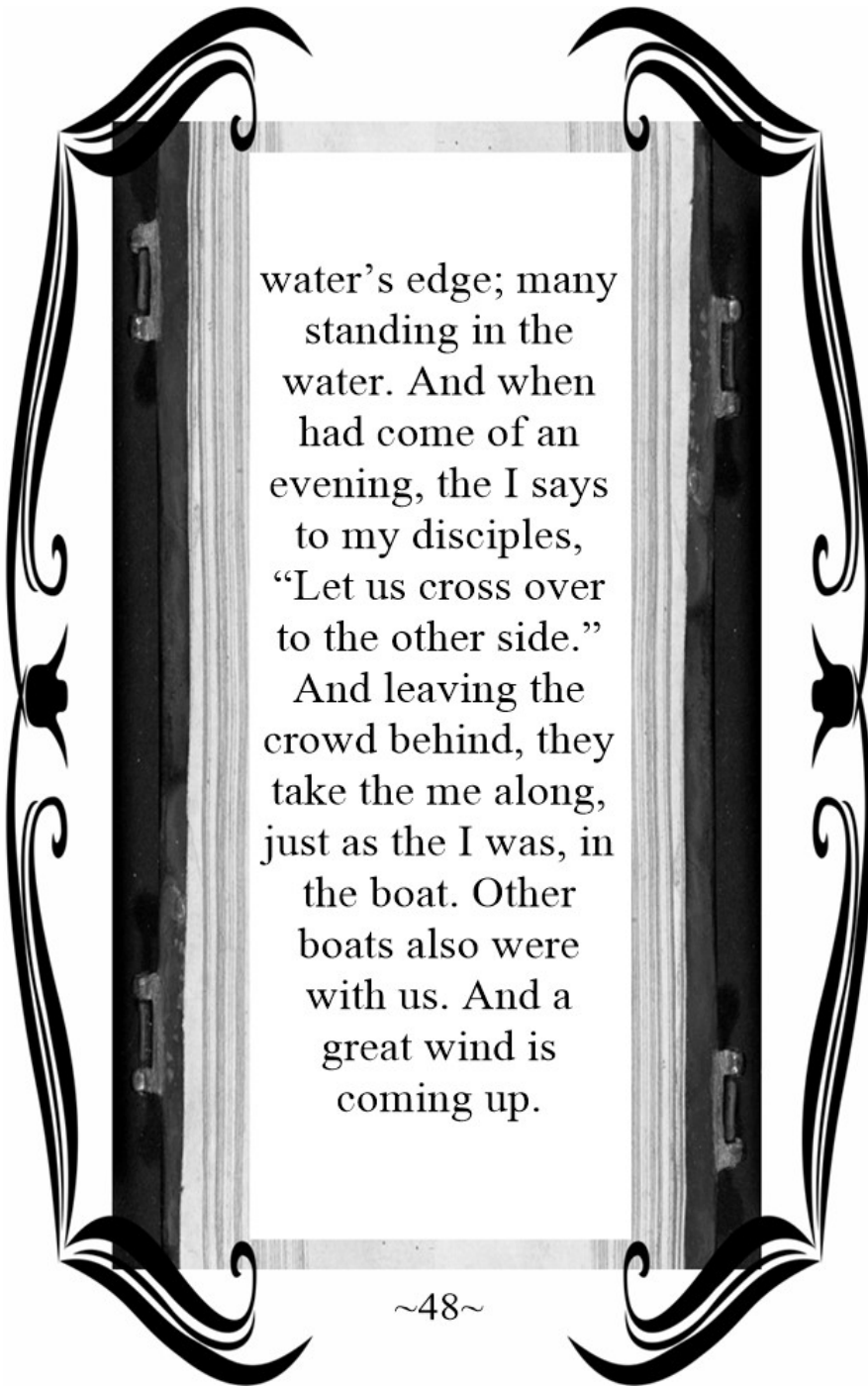
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative border consisting of black and white swirling lines. The text is centered on the right page.

was speaking the word to them, as long as they were willing and able to listen. To the crowds, the I would not say anything without a parable; but in private to my disciples, the I would elucidate many of the things the I had made reference to in the parables. But they would not always catch my meanings right away,

A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The background within the frame is a light gray with a subtle wood-grain texture.

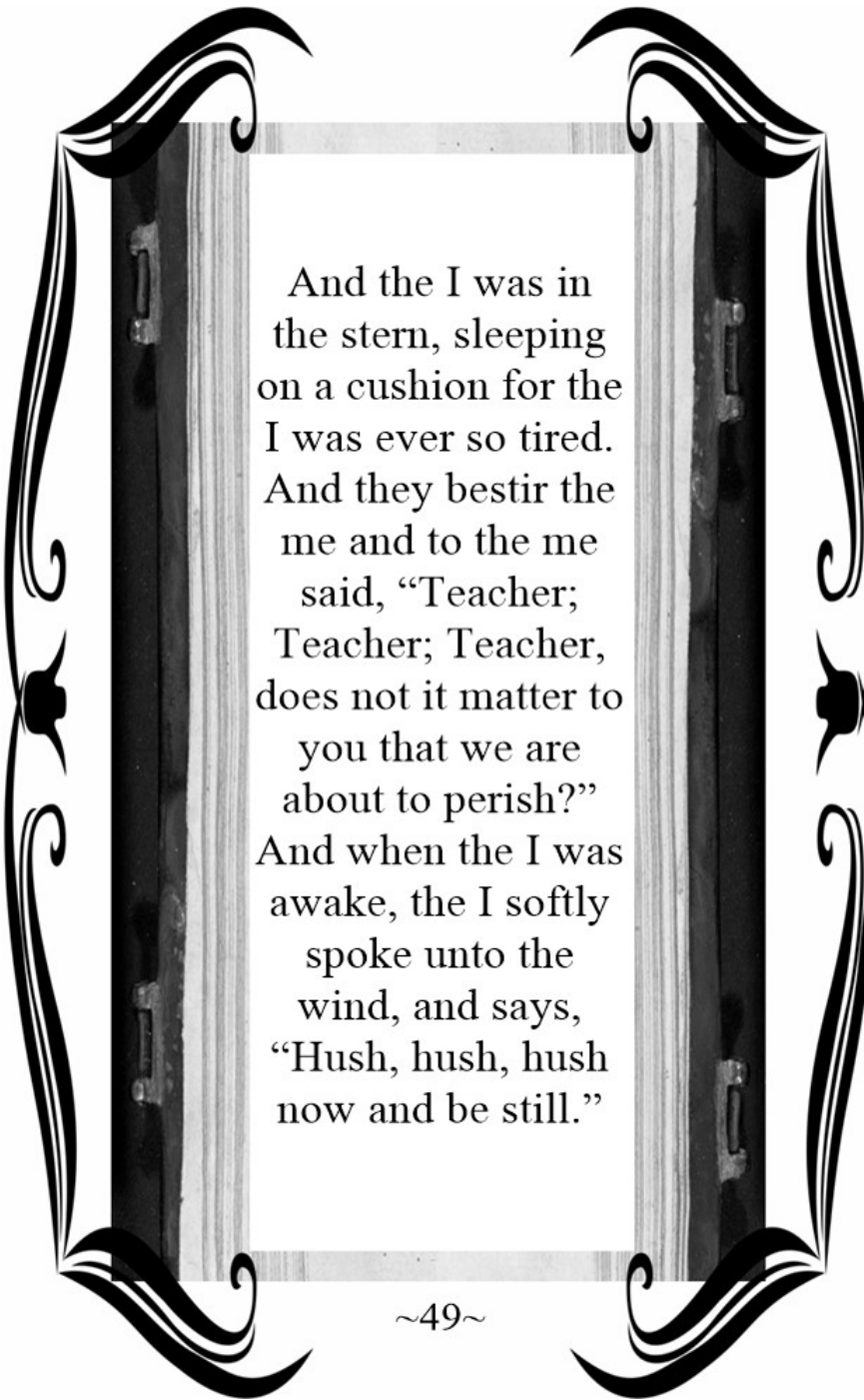
and so the I would
need to elucidate
them even more
finely for them.
However, once
they firmly
grasped the
intended meaning
they would tightly
hold on to it and
never loose it.

And oft by the
lake, the I would
stand or sit in a
boat a little ways
from the shore, for
crowds would be
right down to the

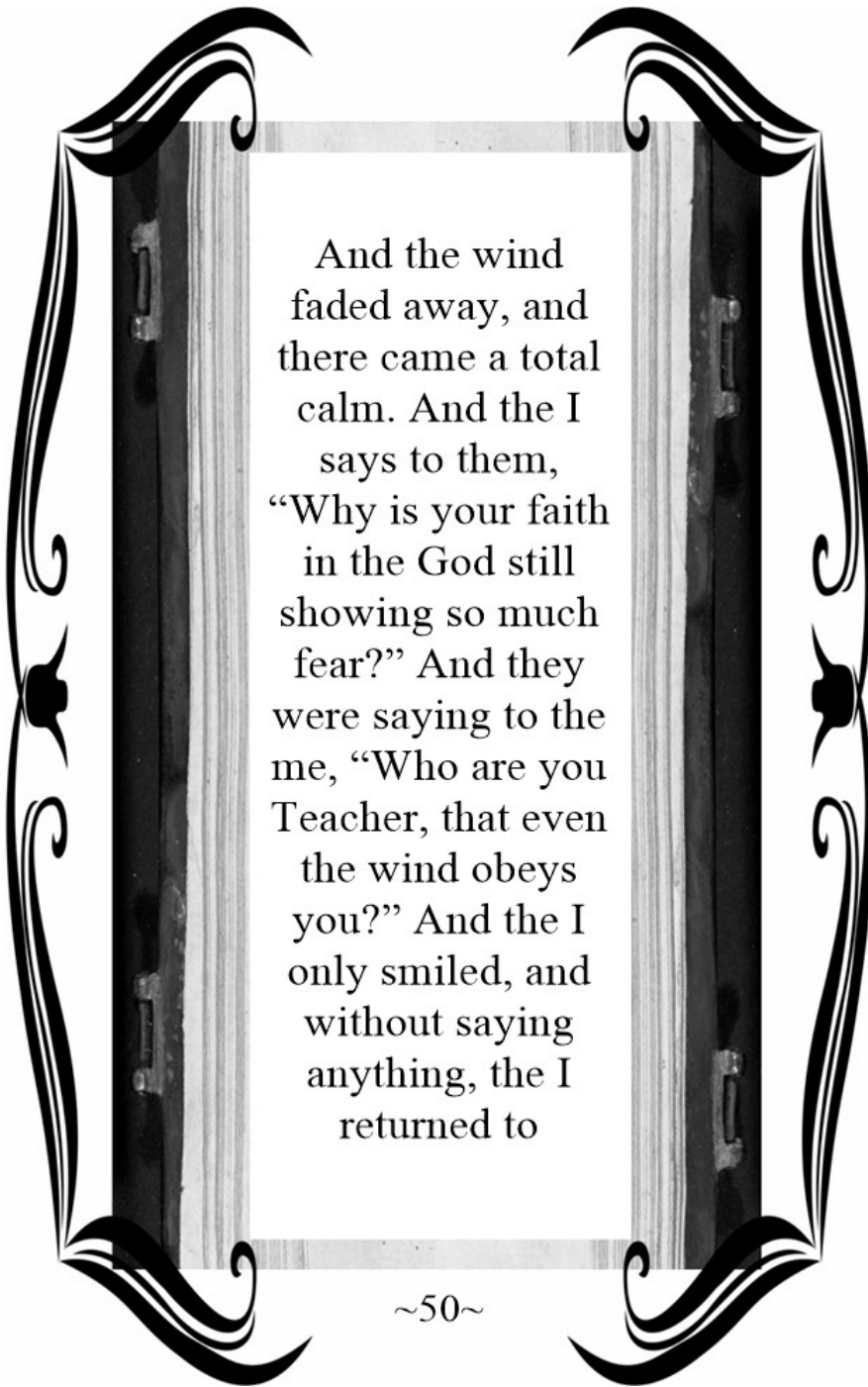
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by elaborate, symmetrical black and white decorative flourishes that resemble stylized leaves or scrolls. The text is centered on the right page.

water's edge; many
standing in the
water. And when
had come of an
evening, the I says
to my disciples,
“Let us cross over
to the other side.”

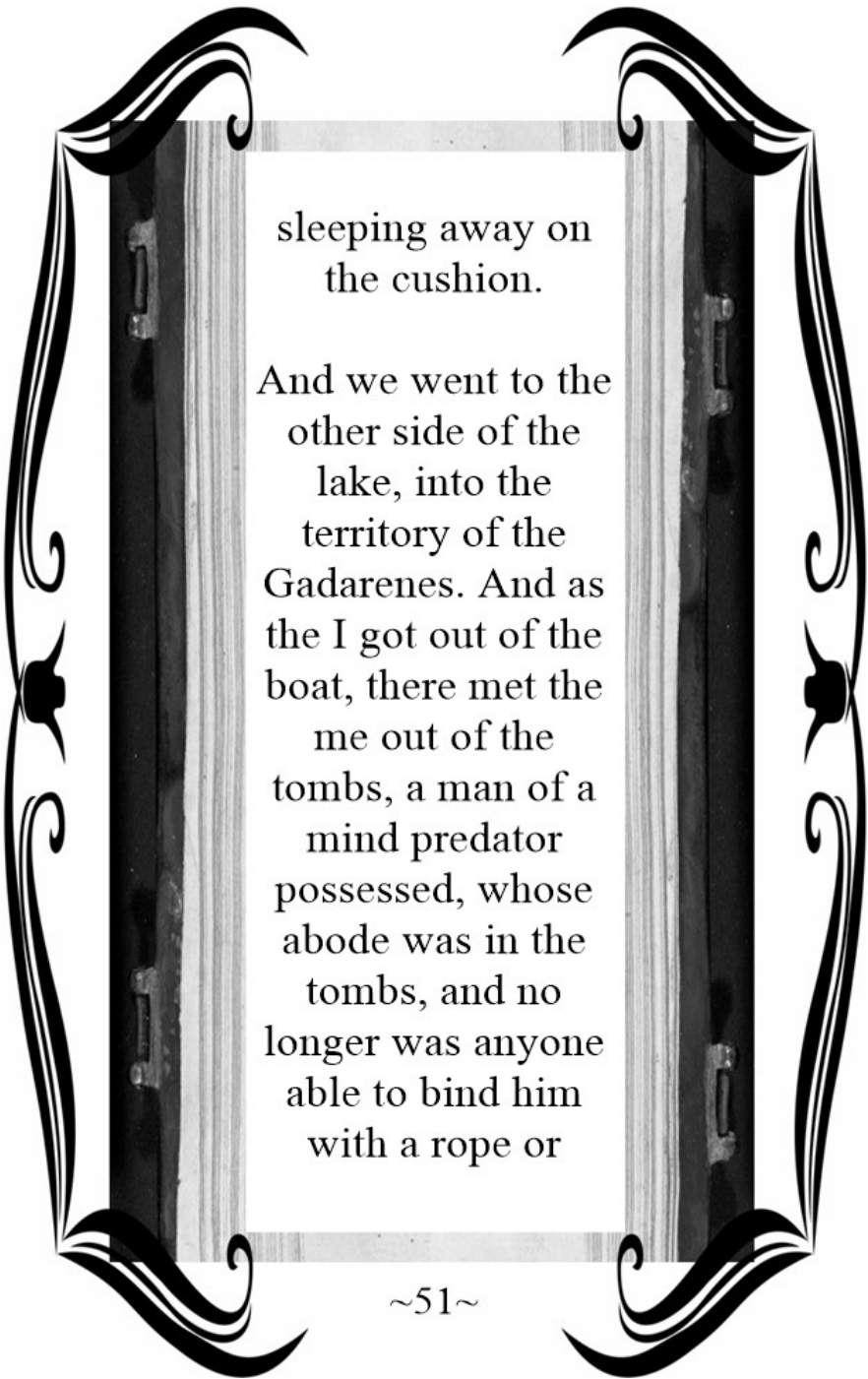
And leaving the
crowd behind, they
take the me along,
just as the I was, in
the boat. Other
boats also were
with us. And a
great wind is
coming up.



And the I was in
the stern, sleeping
on a cushion for the
I was ever so tired.
And they bestir the
me and to the me
said, "Teacher;
Teacher; Teacher,
does not it matter to
you that we are
about to perish?"
And when the I was
awake, the I softly
spoke unto the
wind, and says,
"Hush, hush, hush
now and be still."

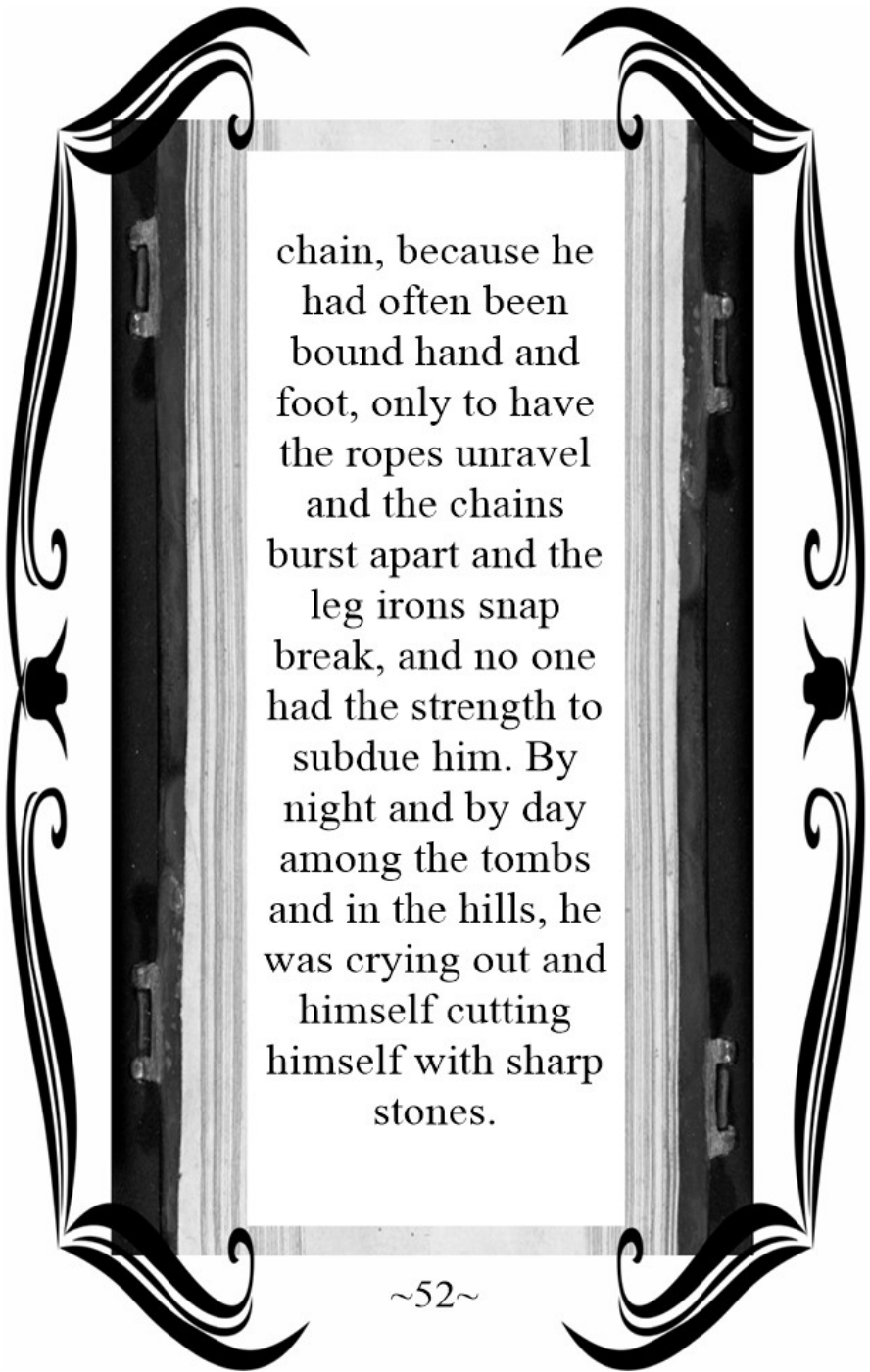
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border made of black and white swirling lines. The text is centered on the right page.

And the wind
faded away, and
there came a total
calm. And the I
says to them,
“Why is your faith
in the God still
showing so much
fear?” And they
were saying to the
me, “Who are you
Teacher, that even
the wind obeys
you?” And the I
only smiled, and
without saying
anything, the I
returned to

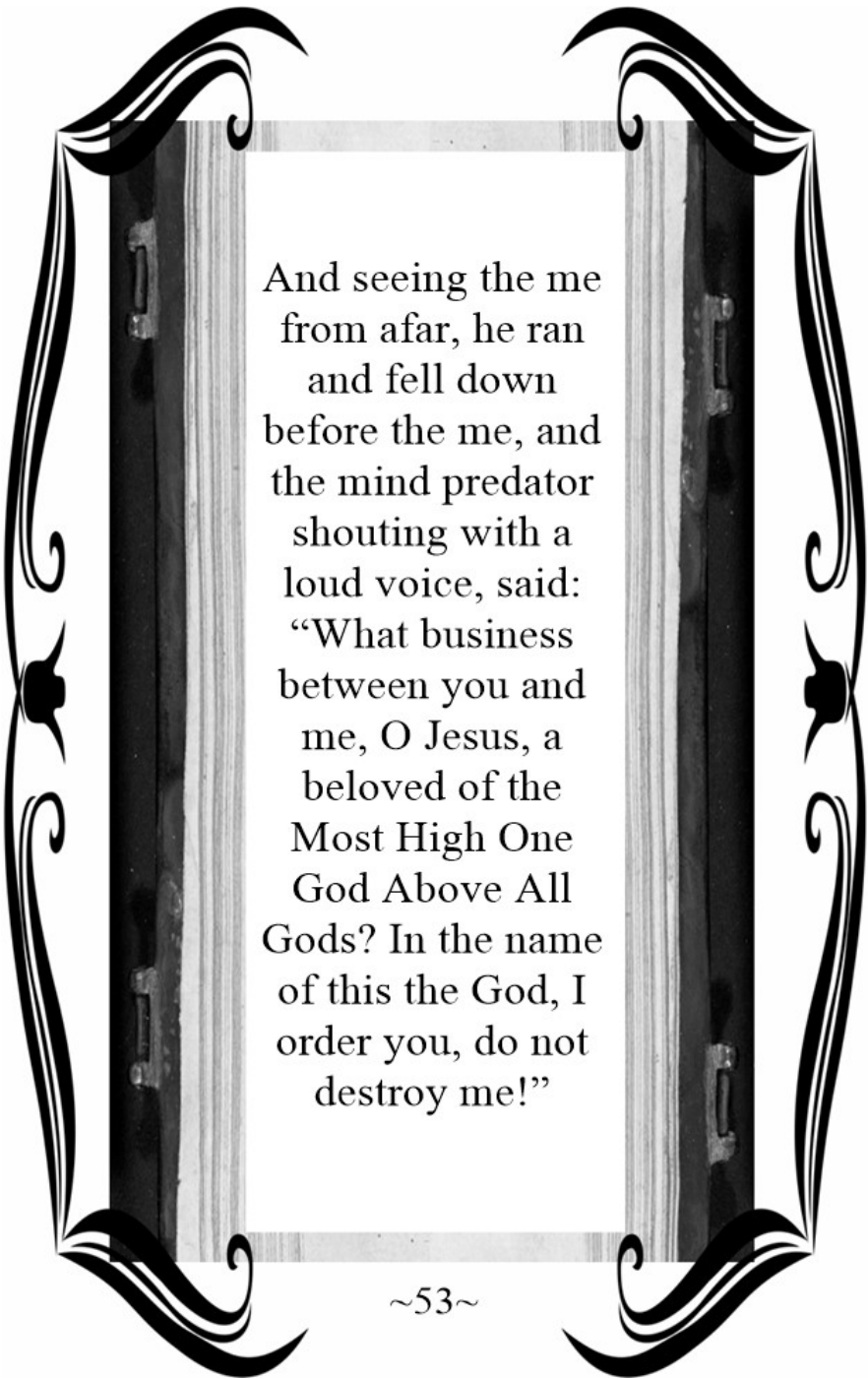
A decorative frame with black and white swirling lines surrounds the text. The frame is rectangular with ornate, symmetrical flourishes at the corners and midpoints of the sides.

sleeping away on
the cushion.

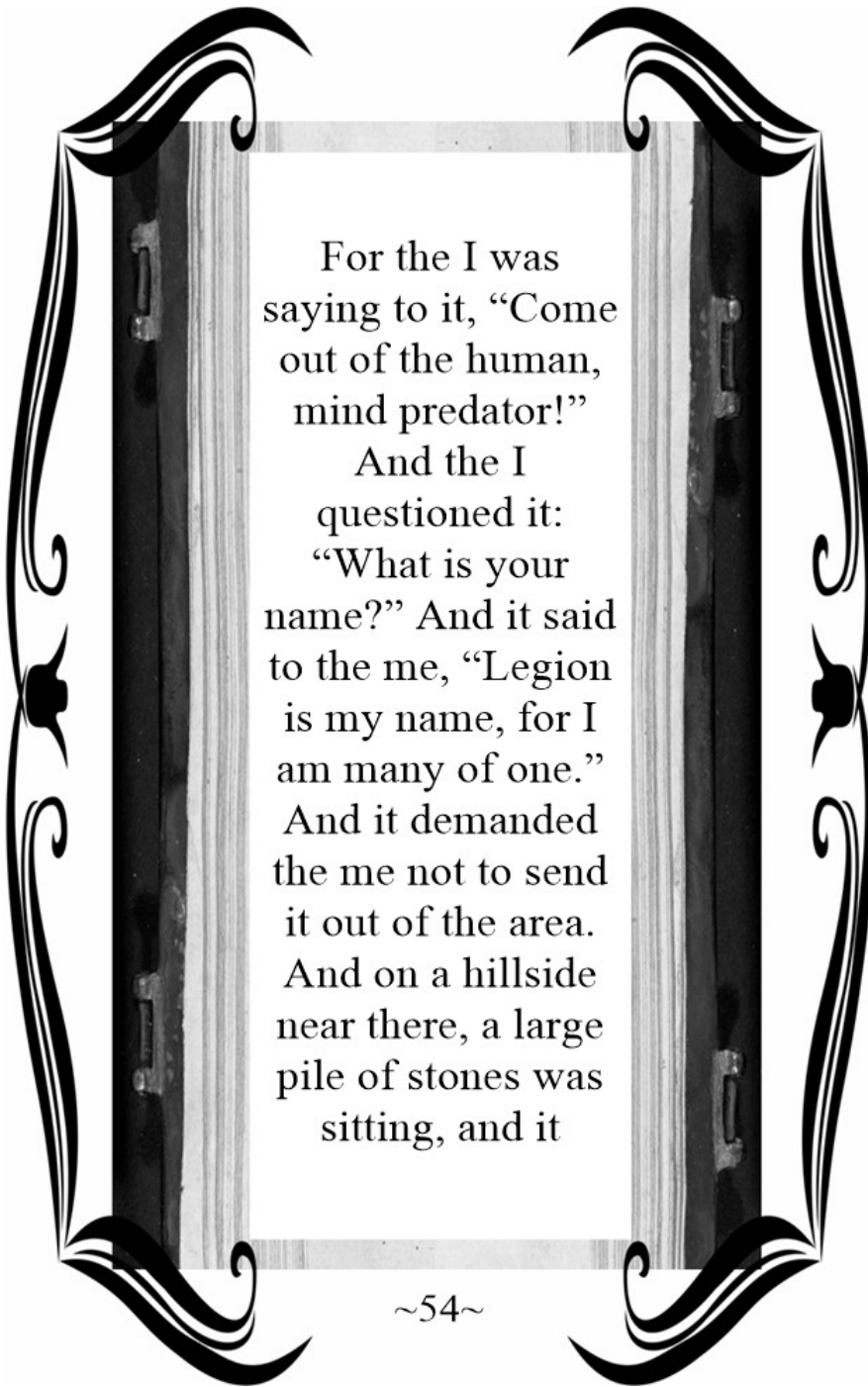
And we went to the
other side of the
lake, into the
territory of the
Gadarenes. And as
the I got out of the
boat, there met the
me out of the
tombs, a man of a
mind predator
possessed, whose
abode was in the
tombs, and no
longer was anyone
able to bind him
with a rope or

A decorative frame with a black and white swirling border surrounds the text. The background within the frame is a grayscale image of a book's spine, showing the binding and the edges of the pages.

chain, because he
had often been
bound hand and
foot, only to have
the ropes unravel
and the chains
burst apart and the
leg irons snap
break, and no one
had the strength to
subdue him. By
night and by day
among the tombs
and in the hills, he
was crying out and
himself cutting
himself with sharp
stones.

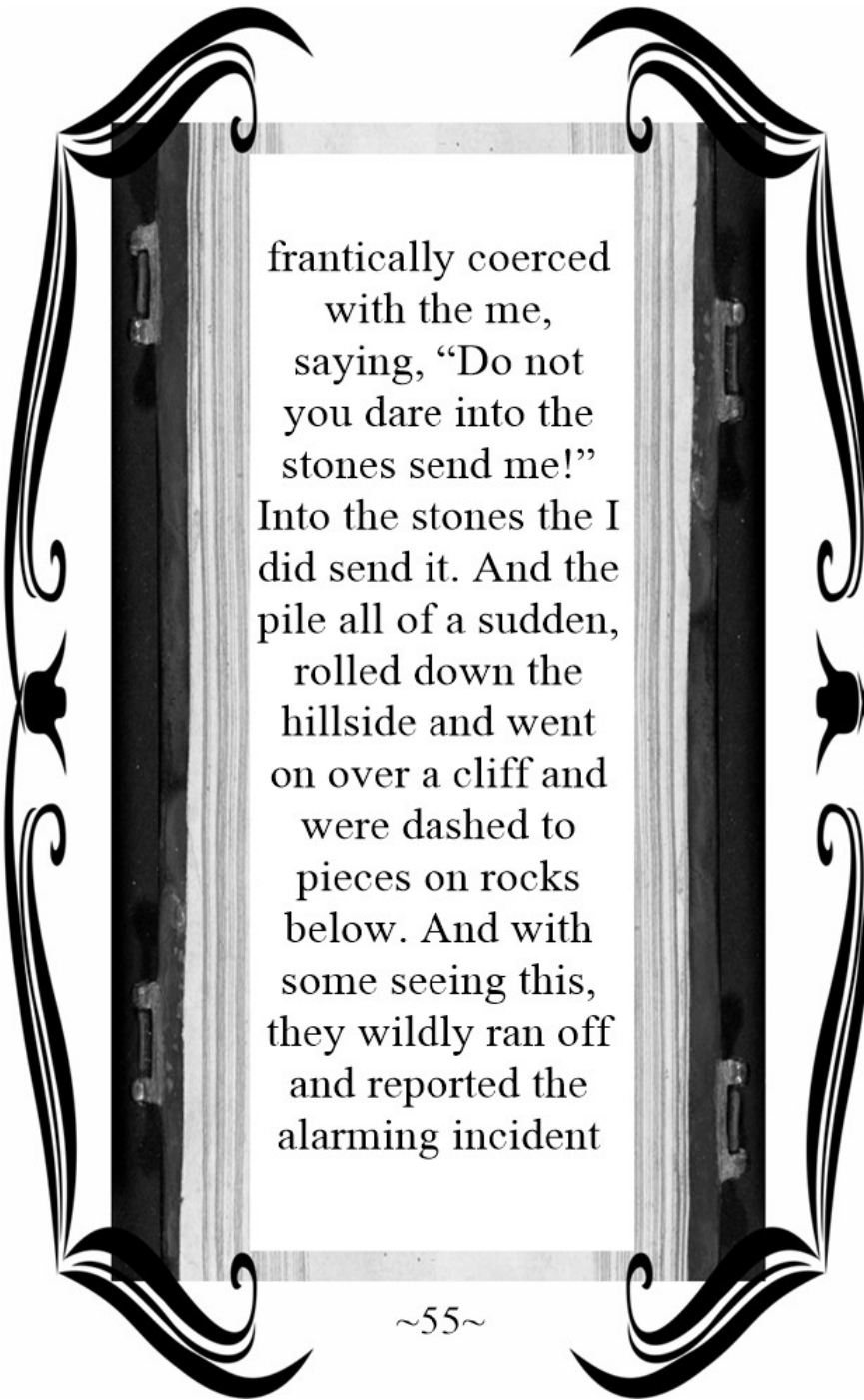
A decorative frame with ornate, symmetrical scrollwork and floral motifs in black and white, surrounding the central text.

And seeing the me
from afar, he ran
and fell down
before the me, and
the mind predator
shouting with a
loud voice, said:
“What business
between you and
me, O Jesus, a
beloved of the
Most High One
God Above All
Gods? In the name
of this the God, I
order you, do not
destroy me!”

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by elaborate, symmetrical black and white decorative flourishes that resemble stylized leaves or scrolls. The text is centered on the right-hand page.

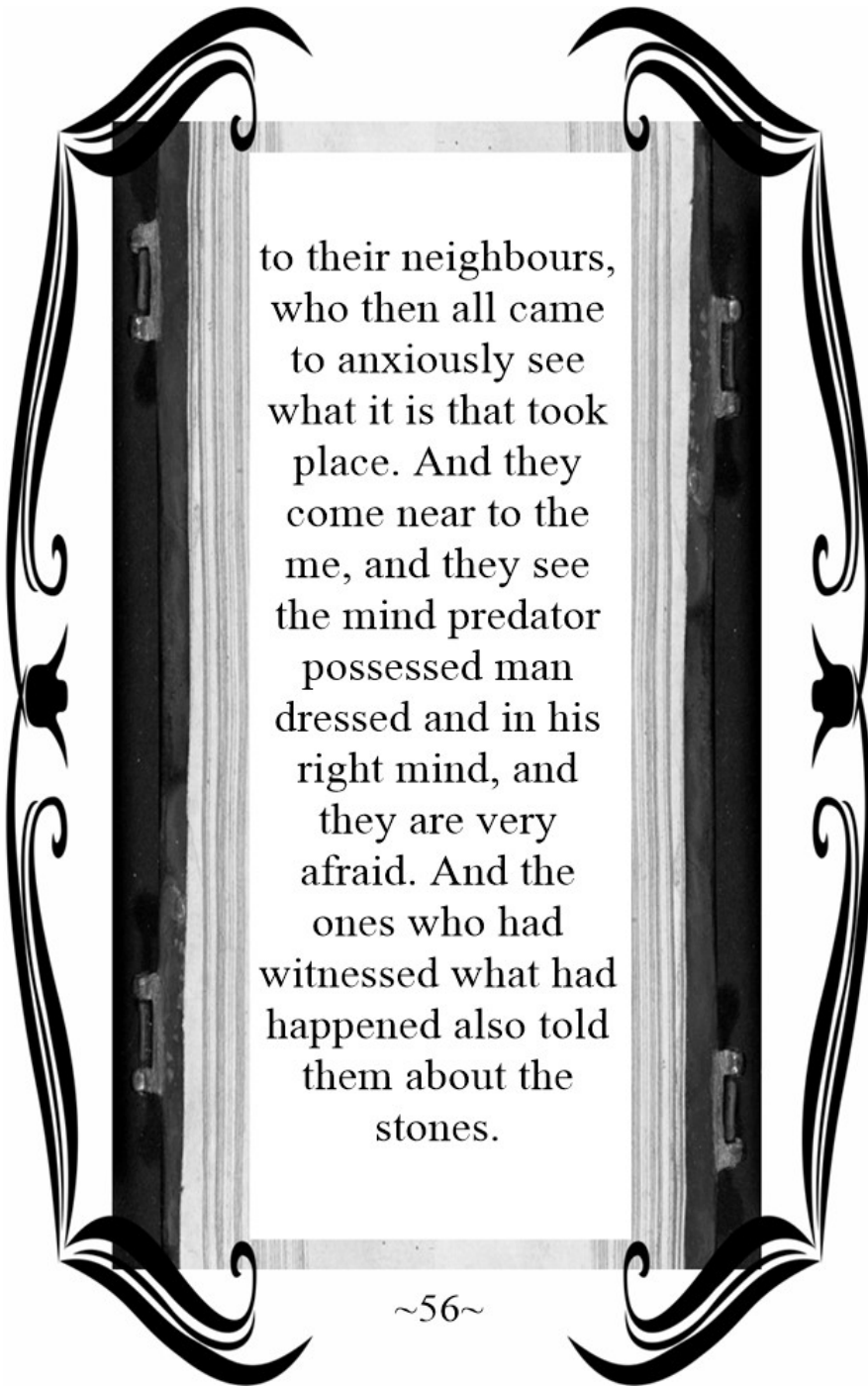
For the I was
saying to it, "Come
out of the human,
mind predator!"

And the I
questioned it:
"What is your
name?" And it said
to the me, "Legion
is my name, for I
am many of one."
And it demanded
the me not to send
it out of the area.
And on a hillside
near there, a large
pile of stones was
sitting, and it

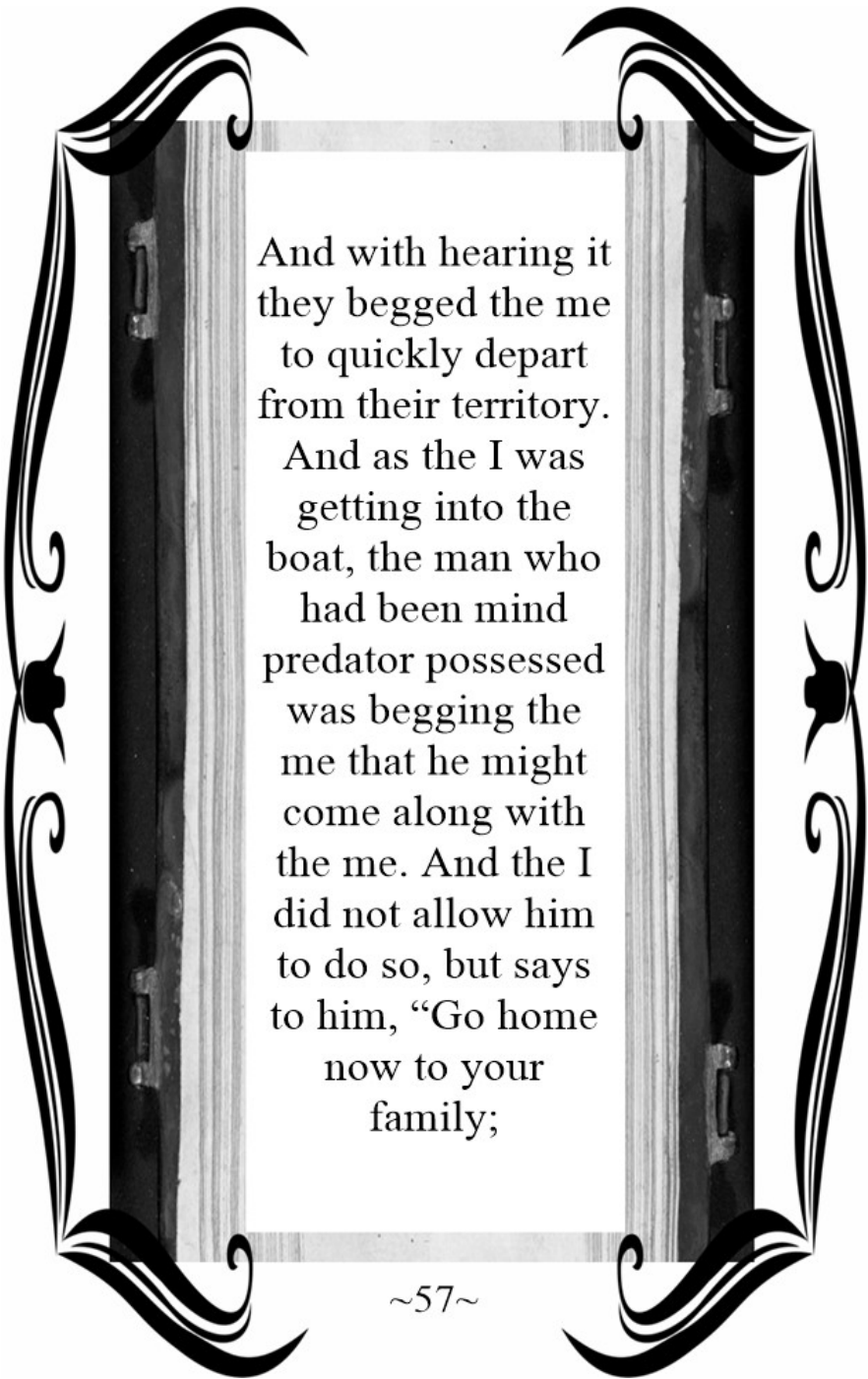


frantically coerced
with the me,
saying, "Do not
you dare into the
stones send me!"

Into the stones the I
did send it. And the
pile all of a sudden,
rolled down the
hillside and went
on over a cliff and
were dashed to
pieces on rocks
below. And with
some seeing this,
they wildly ran off
and reported the
alarming incident

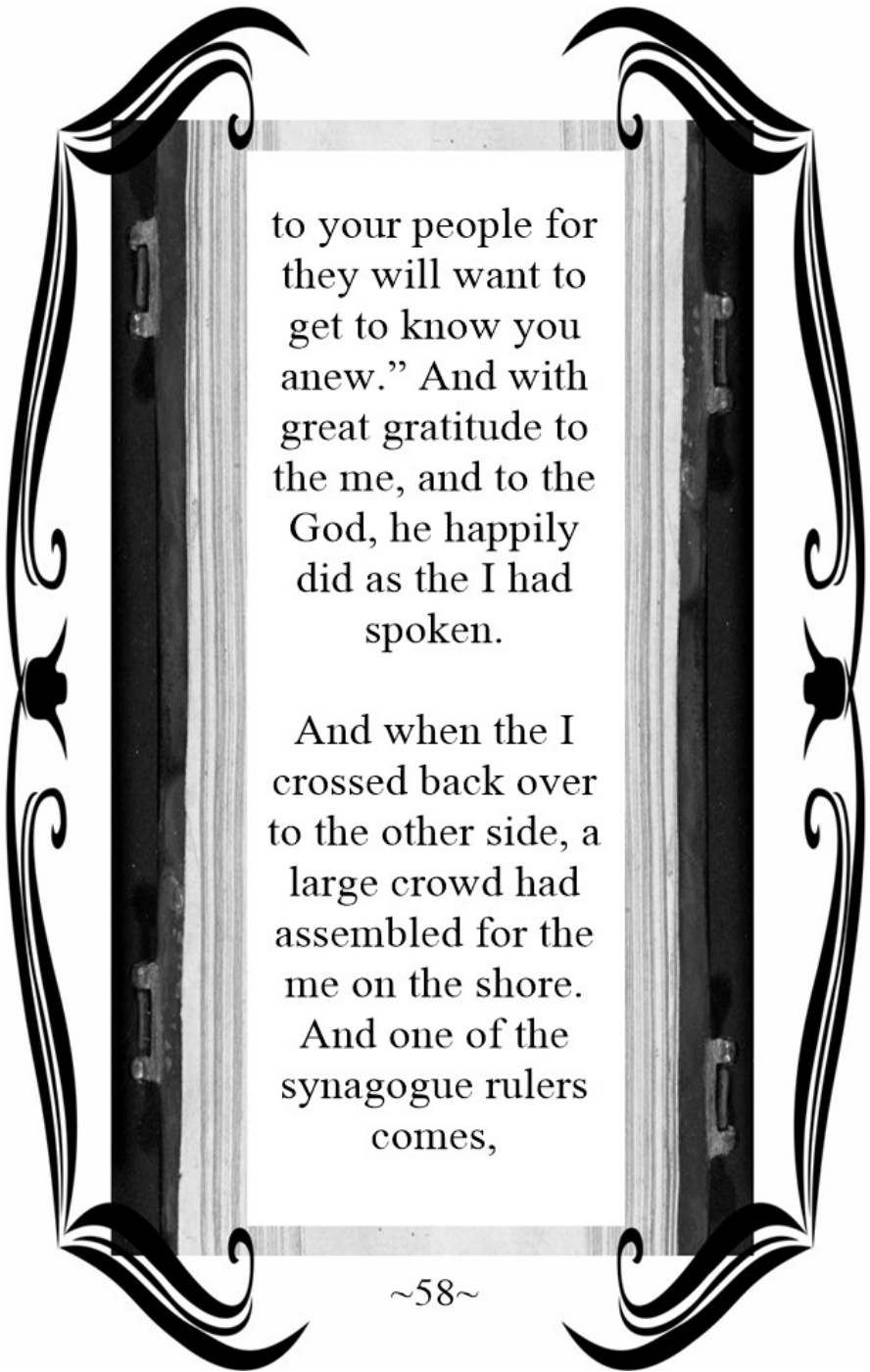
A decorative frame made of black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The lines are thick and stylized, with some sections having a double-line effect.

to their neighbours,
who then all came
to anxiously see
what it is that took
place. And they
come near to the
me, and they see
the mind predator
possessed man
dressed and in his
right mind, and
they are very
afraid. And the
ones who had
witnessed what had
happened also told
them about the
stones.

A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The background within the frame is a grayscale image of an open book, showing the pages and the binding.

And with hearing it
they begged the me
to quickly depart
from their territory.

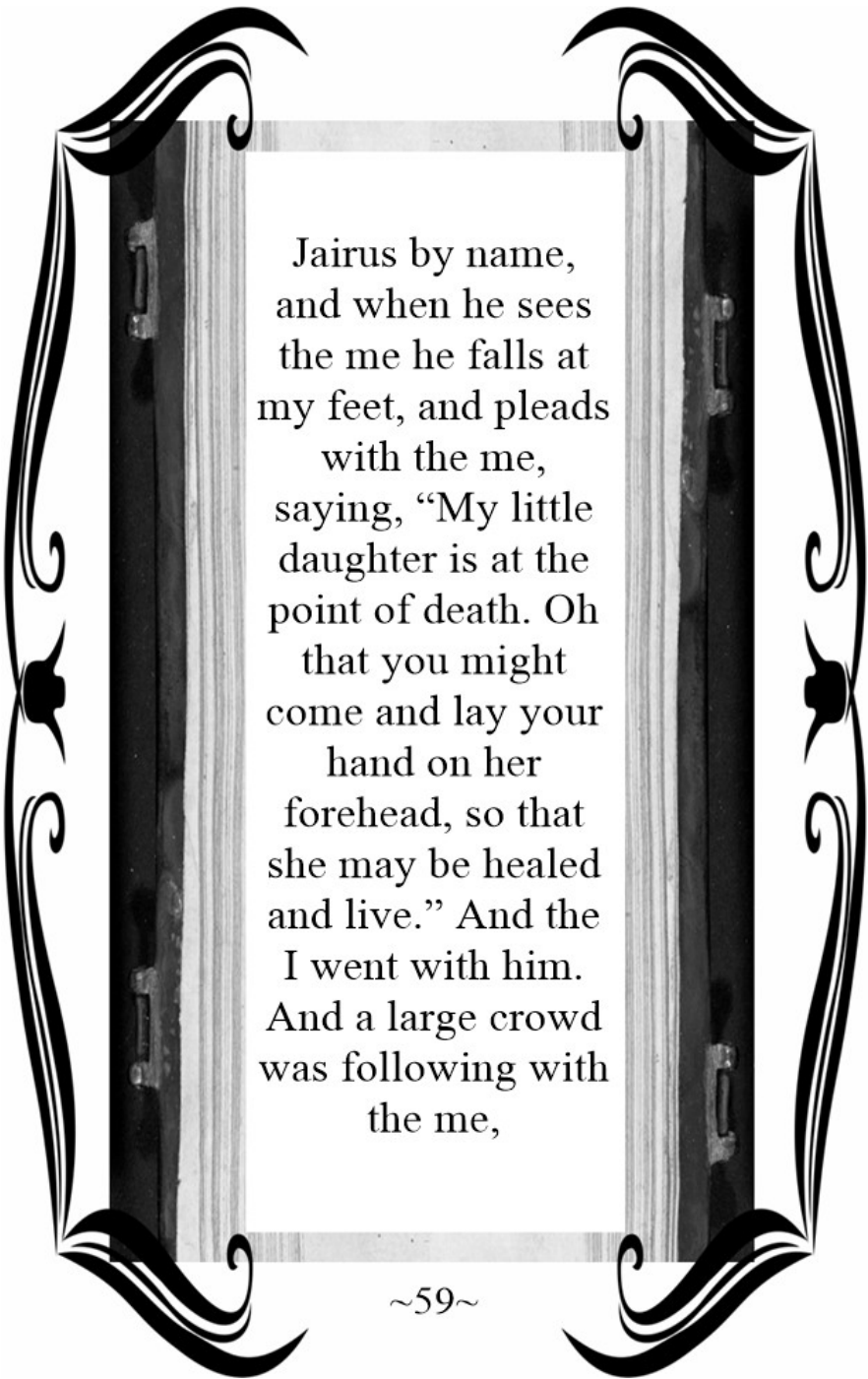
And as the I was
getting into the
boat, the man who
had been mind
predator possessed
was begging the
me that he might
come along with
the me. And the I
did not allow him
to do so, but says
to him, "Go home
now to your
family;

A decorative frame with black and white swirling lines surrounds the text. The frame is rectangular with ornate, symmetrical flourishes at the corners and midpoints of the sides.

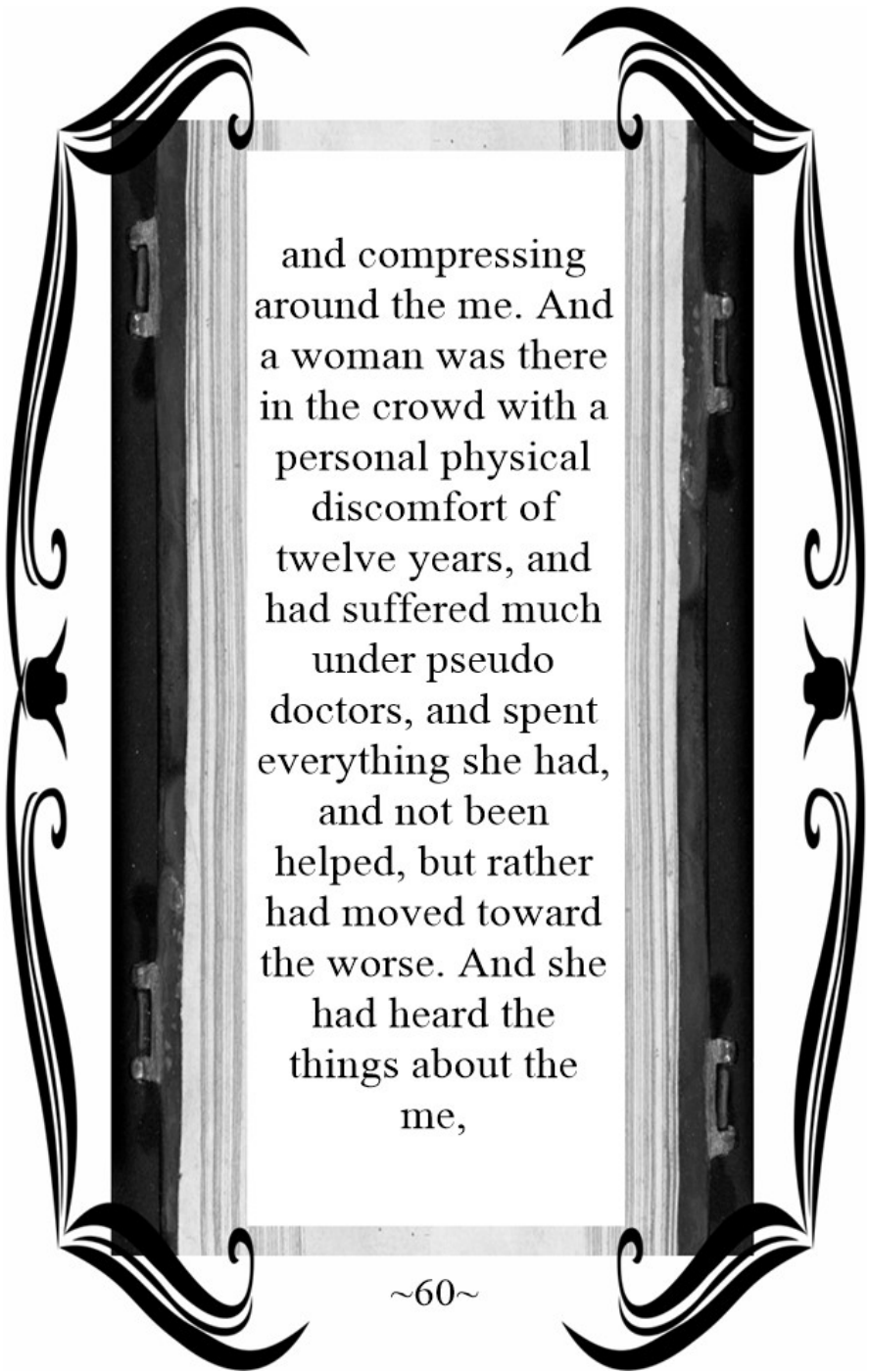
to your people for
they will want to
get to know you
anew.” And with
great gratitude to
the me, and to the
God, he happily
did as the I had
spoken.

And when the I
crossed back over
to the other side, a
large crowd had
assembled for the
me on the shore.

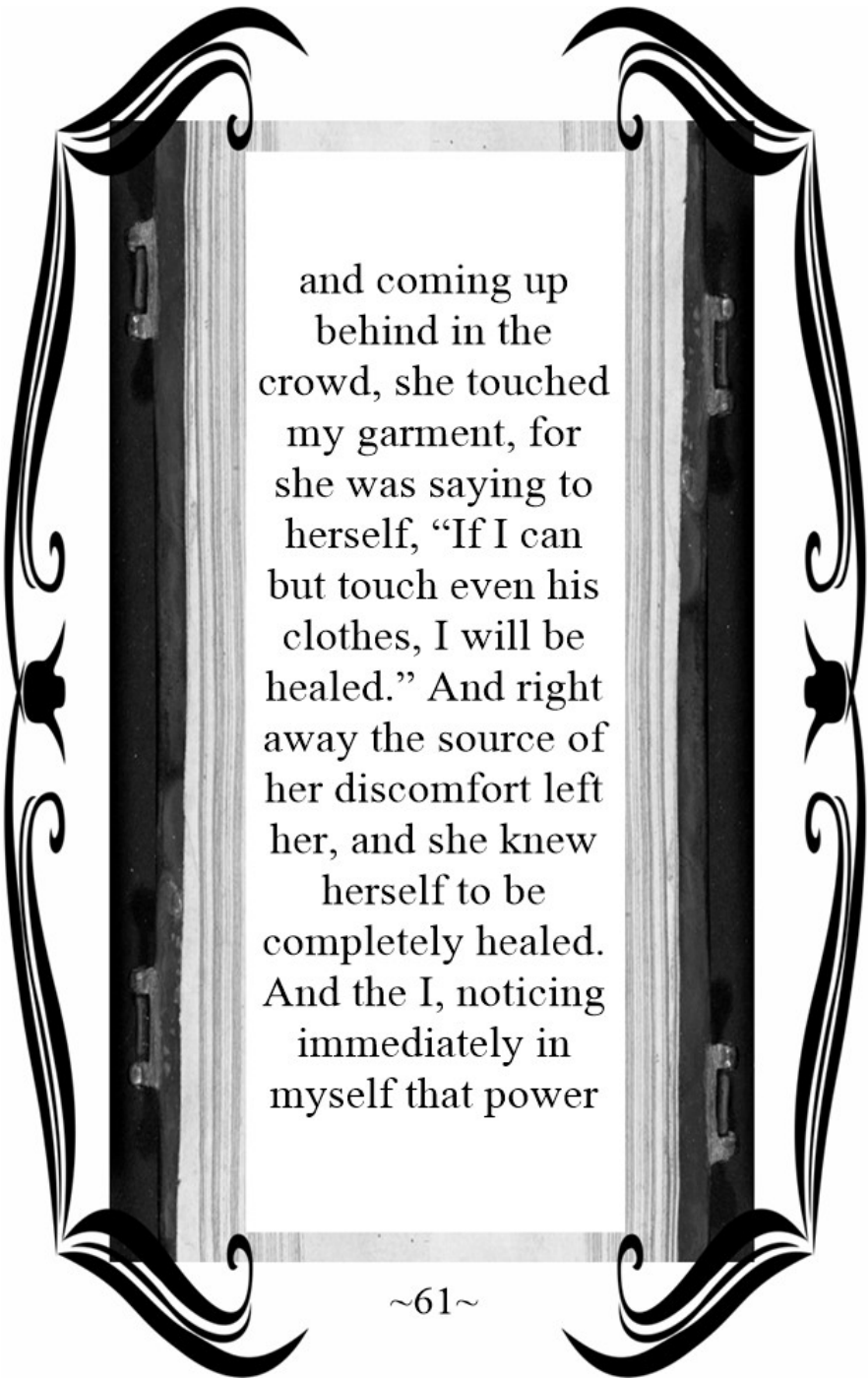
And one of the
synagogue rulers
comes,



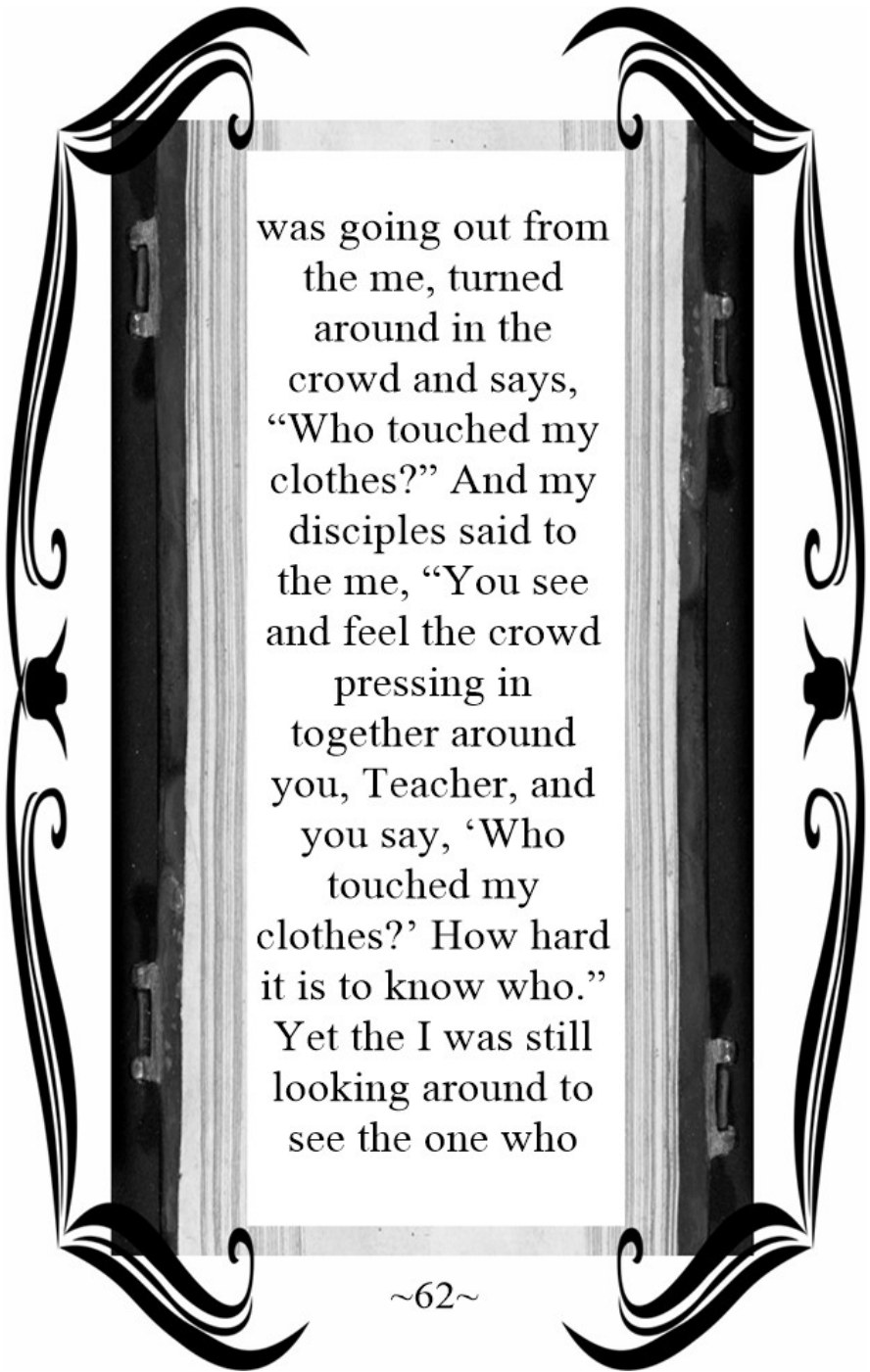
Jairus by name,
and when he sees
the me he falls at
my feet, and pleads
with the me,
saying, "My little
daughter is at the
point of death. Oh
that you might
come and lay your
hand on her
forehead, so that
she may be healed
and live." And the
I went with him.
And a large crowd
was following with
the me,

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border made of black and white swirling lines. The text is centered on the right page of the open book.

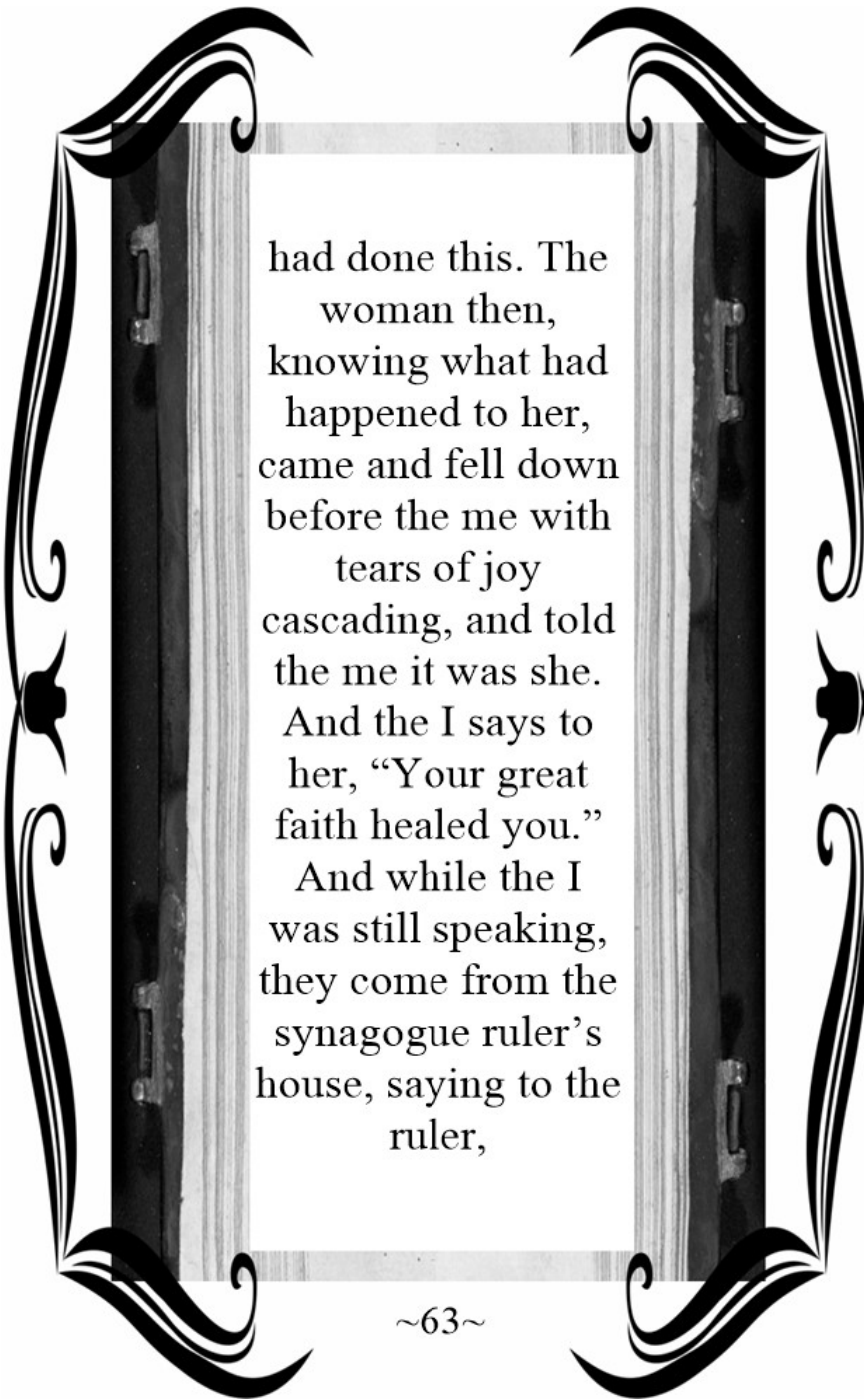
and compressing
around the me. And
a woman was there
in the crowd with a
personal physical
discomfort of
twelve years, and
had suffered much
under pseudo
doctors, and spent
everything she had,
and not been
helped, but rather
had moved toward
the worse. And she
had heard the
things about the
me,

A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The background of the page is a light gray with a subtle wood grain texture.

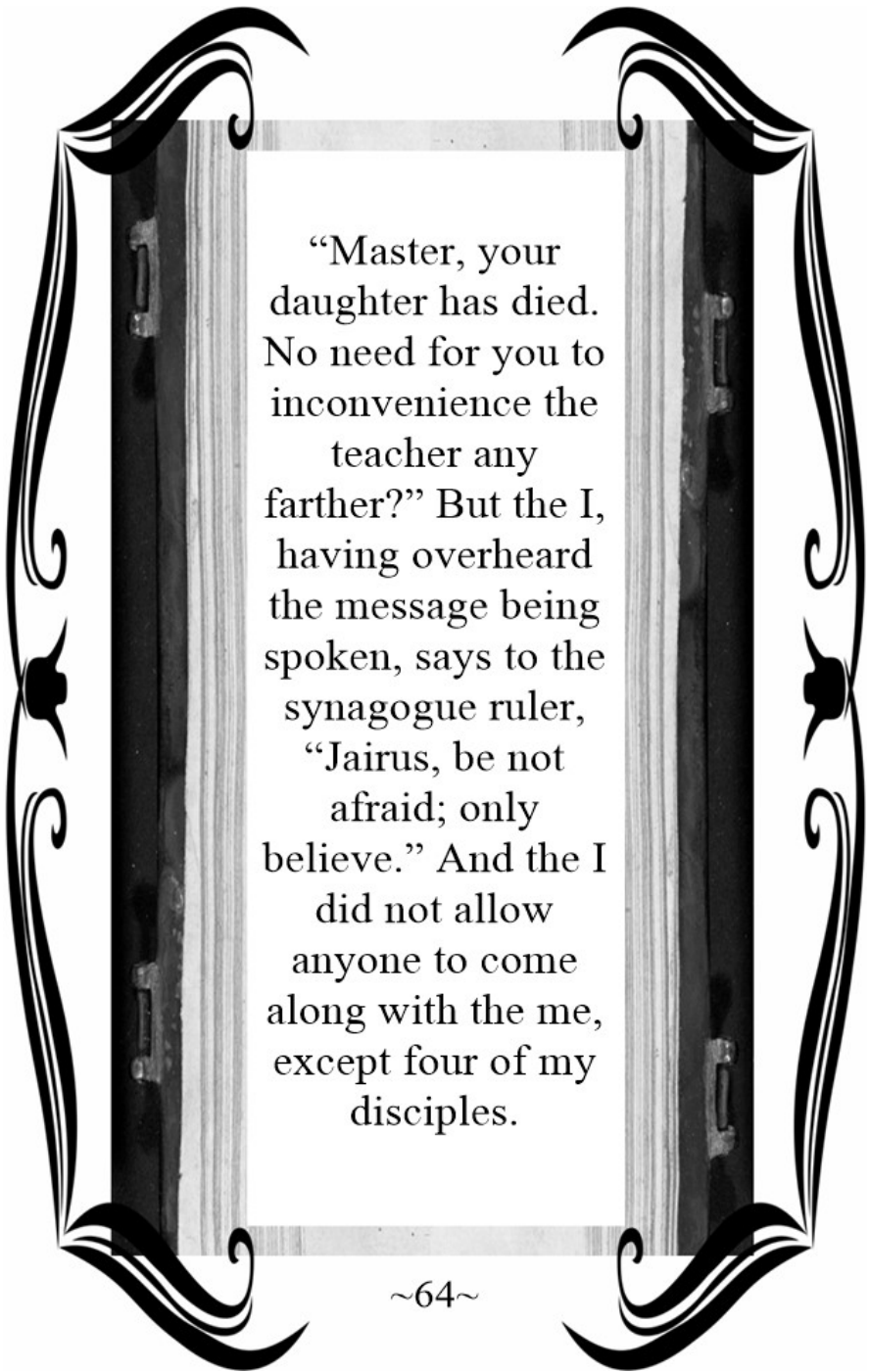
and coming up
behind in the
crowd, she touched
my garment, for
she was saying to
herself, "If I can
but touch even his
clothes, I will be
healed." And right
away the source of
her discomfort left
her, and she knew
herself to be
completely healed.
And the I, noticing
immediately in
myself that power

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative border consisting of black and white swirling lines. The text is centered on the right page.

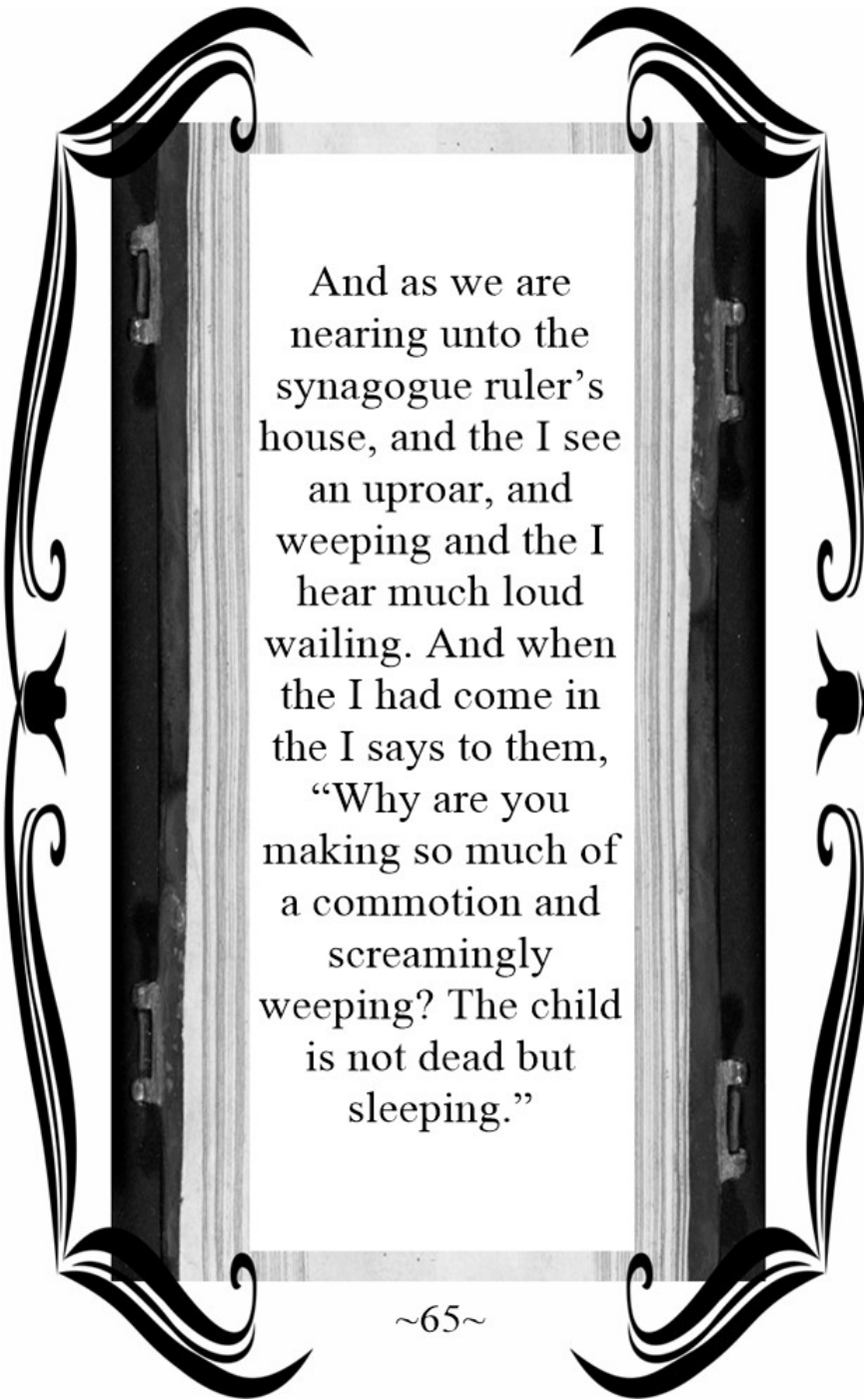
was going out from
the me, turned
around in the
crowd and says,
“Who touched my
clothes?” And my
disciples said to
the me, “You see
and feel the crowd
pressing in
together around
you, Teacher, and
you say, ‘Who
touched my
clothes?’ How hard
it is to know who.”
Yet the I was still
looking around to
see the one who



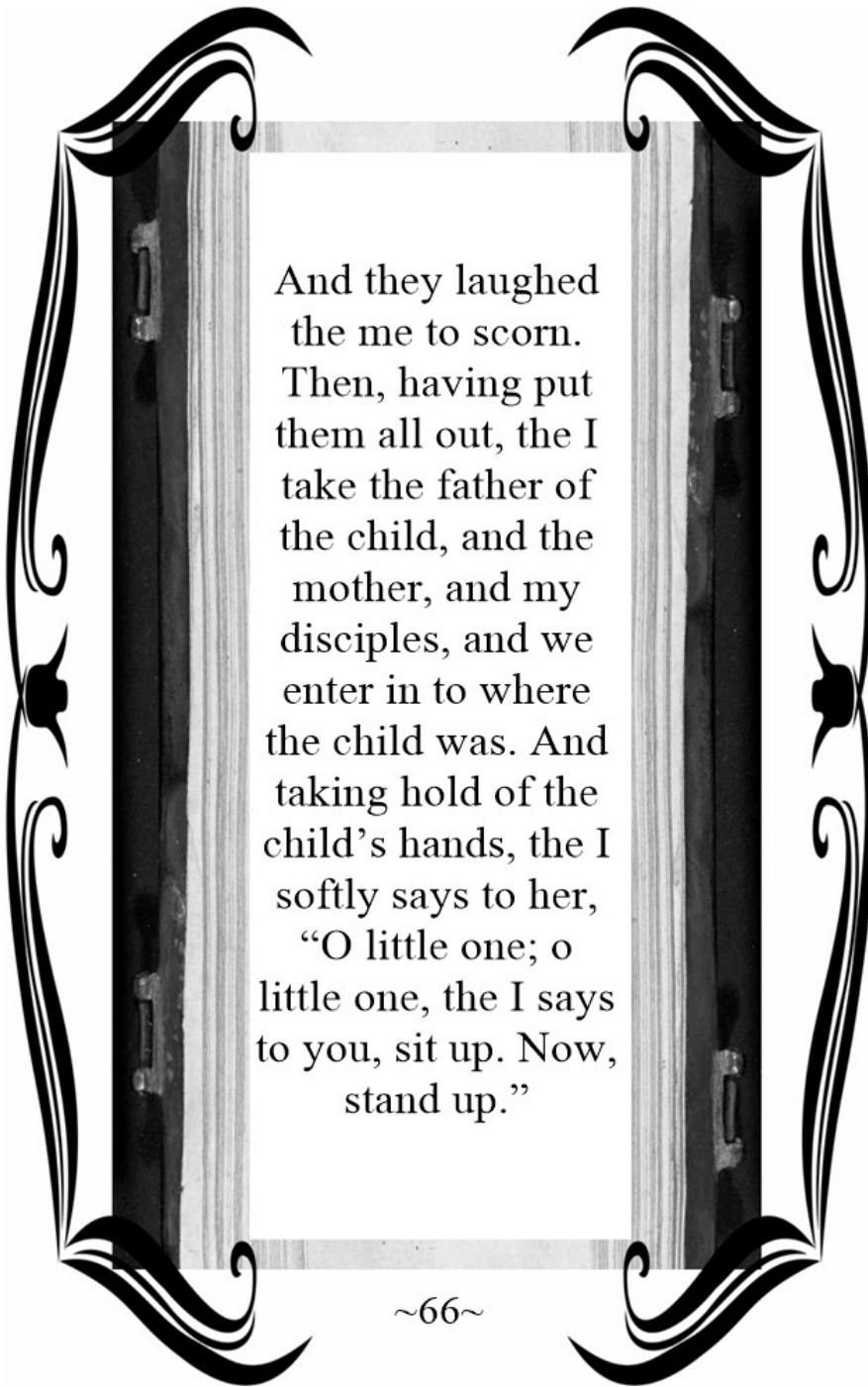
had done this. The
woman then,
knowing what had
happened to her,
came and fell down
before the me with
tears of joy
cascading, and told
the me it was she.
And the I says to
her, “Your great
faith healed you.”
And while the I
was still speaking,
they come from the
synagogue ruler’s
house, saying to the
ruler,

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative border consisting of black and white swirling lines. The text is centered on the right page.

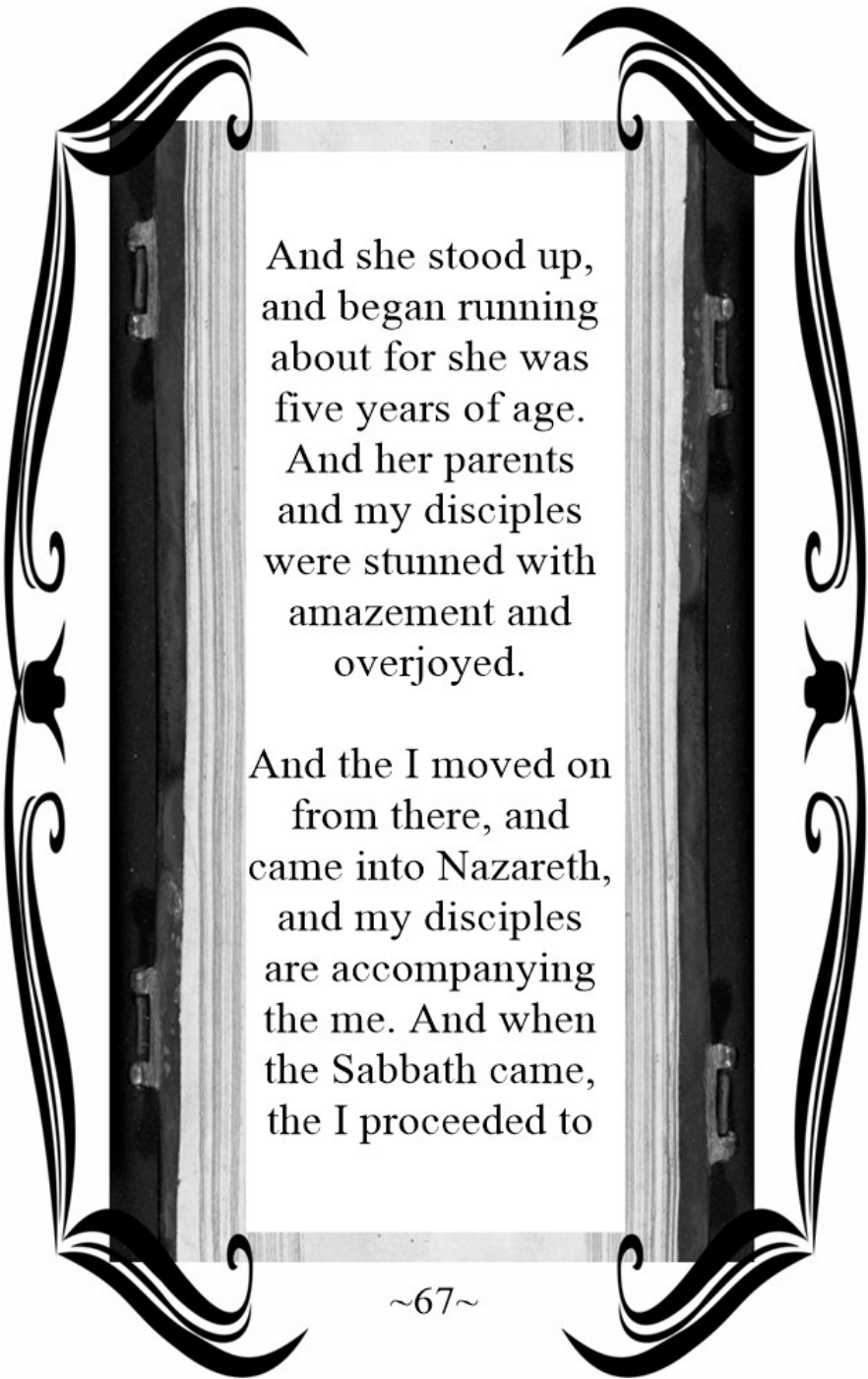
“Master, your daughter has died. No need for you to inconvenience the teacher any farther?” But the I, having overheard the message being spoken, says to the synagogue ruler, “Jairus, be not afraid; only believe.” And the I did not allow anyone to come along with the me, except four of my disciples.



And as we are
nearing unto the
synagogue ruler's
house, and the I see
an uproar, and
weeping and the I
hear much loud
wailing. And when
the I had come in
the I says to them,
“Why are you
making so much of
a commotion and
screamingly
weeping? The child
is not dead but
sleeping.”

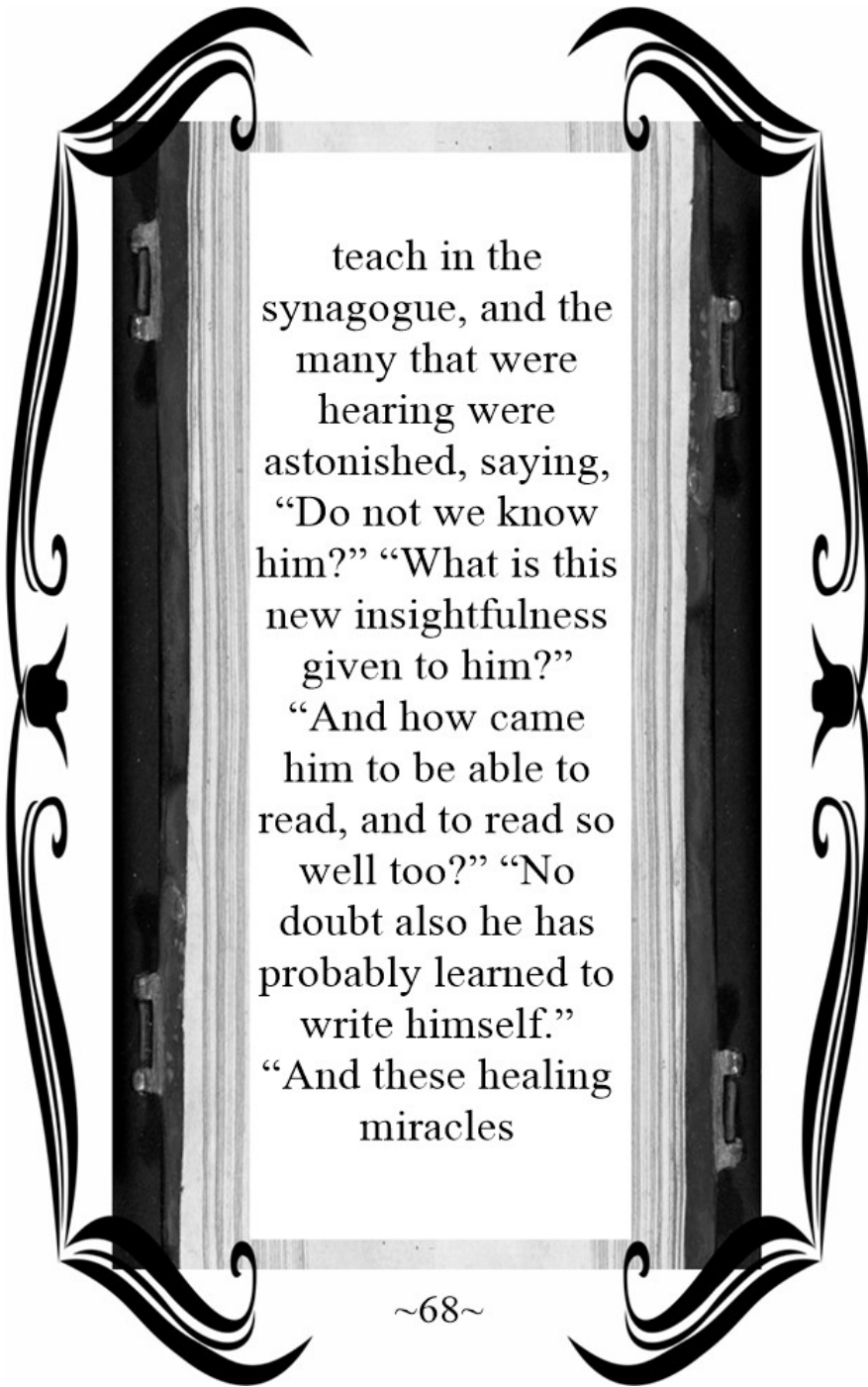
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative border consisting of black and white swirling lines. The text is printed in a serif font on the right page.

And they laughed
the me to scorn.
Then, having put
them all out, the I
take the father of
the child, and the
mother, and my
disciples, and we
enter in to where
the child was. And
taking hold of the
child's hands, the I
softly says to her,
"O little one; o
little one, the I says
to you, sit up. Now,
stand up."

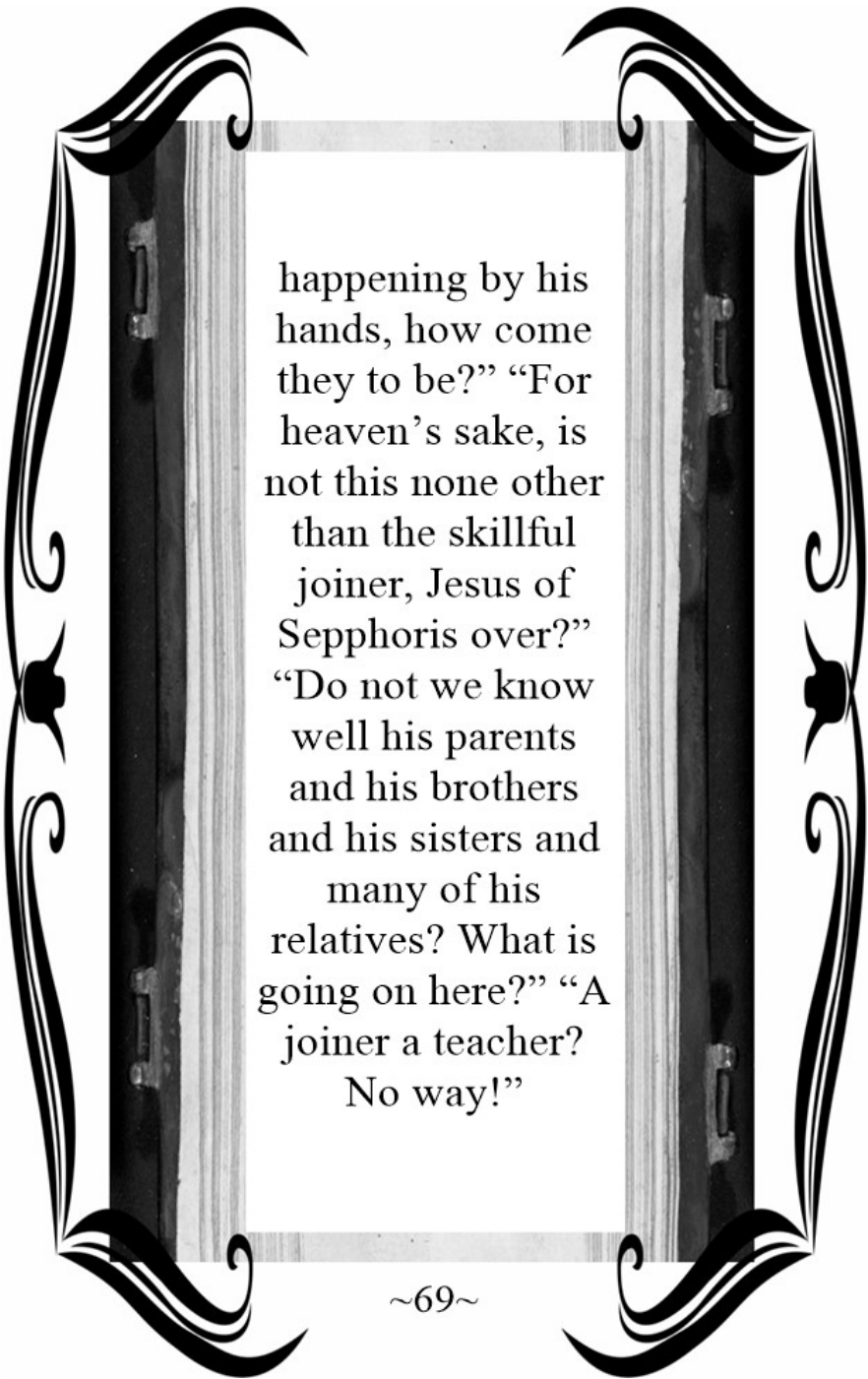
A decorative frame with ornate, symmetrical scrollwork and floral motifs in black and white, surrounding the central text area.

And she stood up,
and began running
about for she was
five years of age.
And her parents
and my disciples
were stunned with
amazement and
overjoyed.

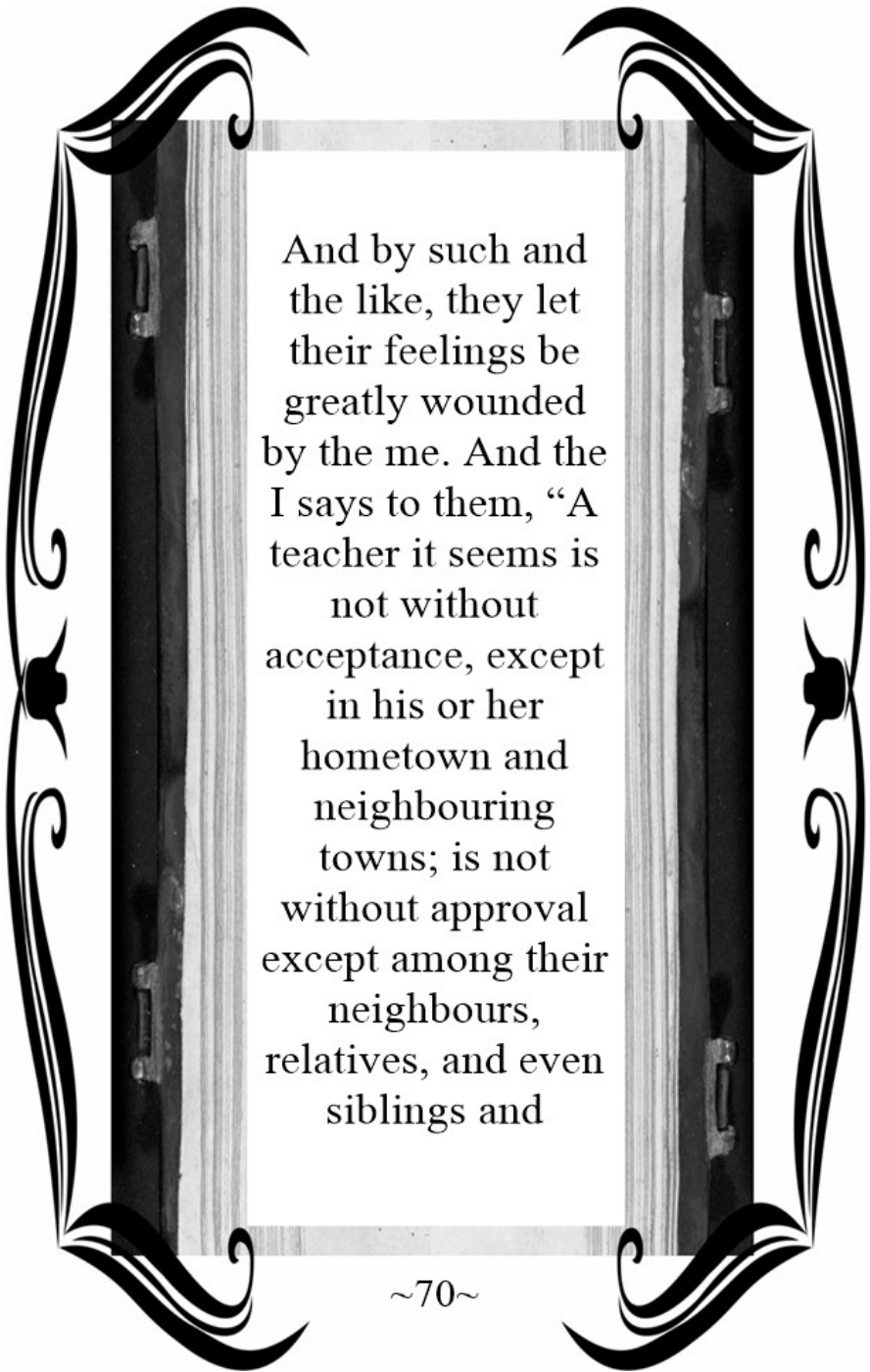
And the I moved on
from there, and
came into Nazareth,
and my disciples
are accompanying
the me. And when
the Sabbath came,
the I proceeded to

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border consisting of black and white swirling lines. The text is centered on the right page of the open book.

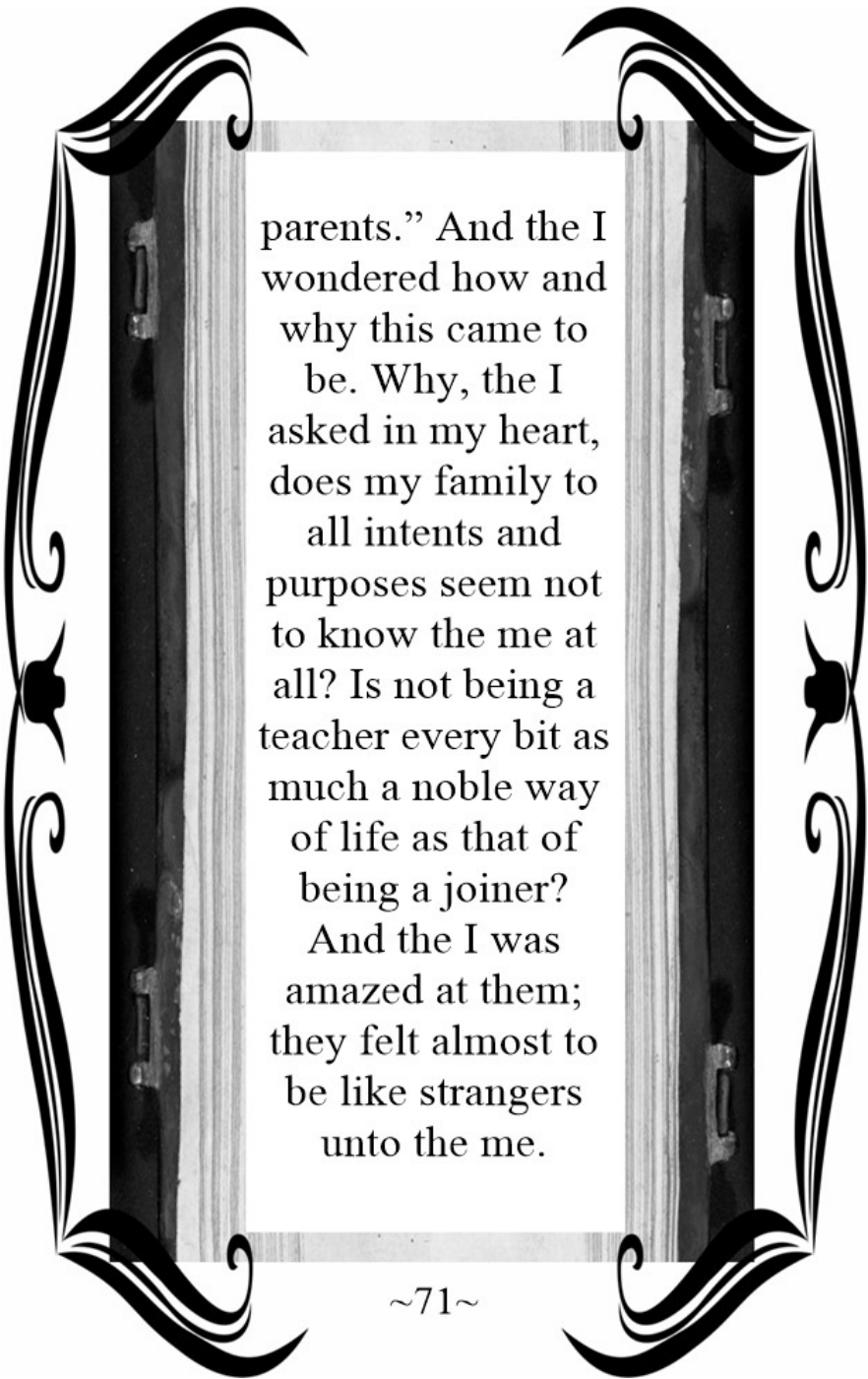
teach in the
synagogue, and the
many that were
hearing were
astonished, saying,
“Do not we know
him?” “What is this
new insightfulness
given to him?”
“And how came
him to be able to
read, and to read so
well too?” “No
doubt also he has
probably learned to
write himself.”
“And these healing
miracles



happening by his hands, how come they to be?” “For heaven’s sake, is not this none other than the skillful joiner, Jesus of Sepphoris over?” “Do not we know well his parents and his brothers and his sisters and many of his relatives? What is going on here?” “A joiner a teacher? No way!”

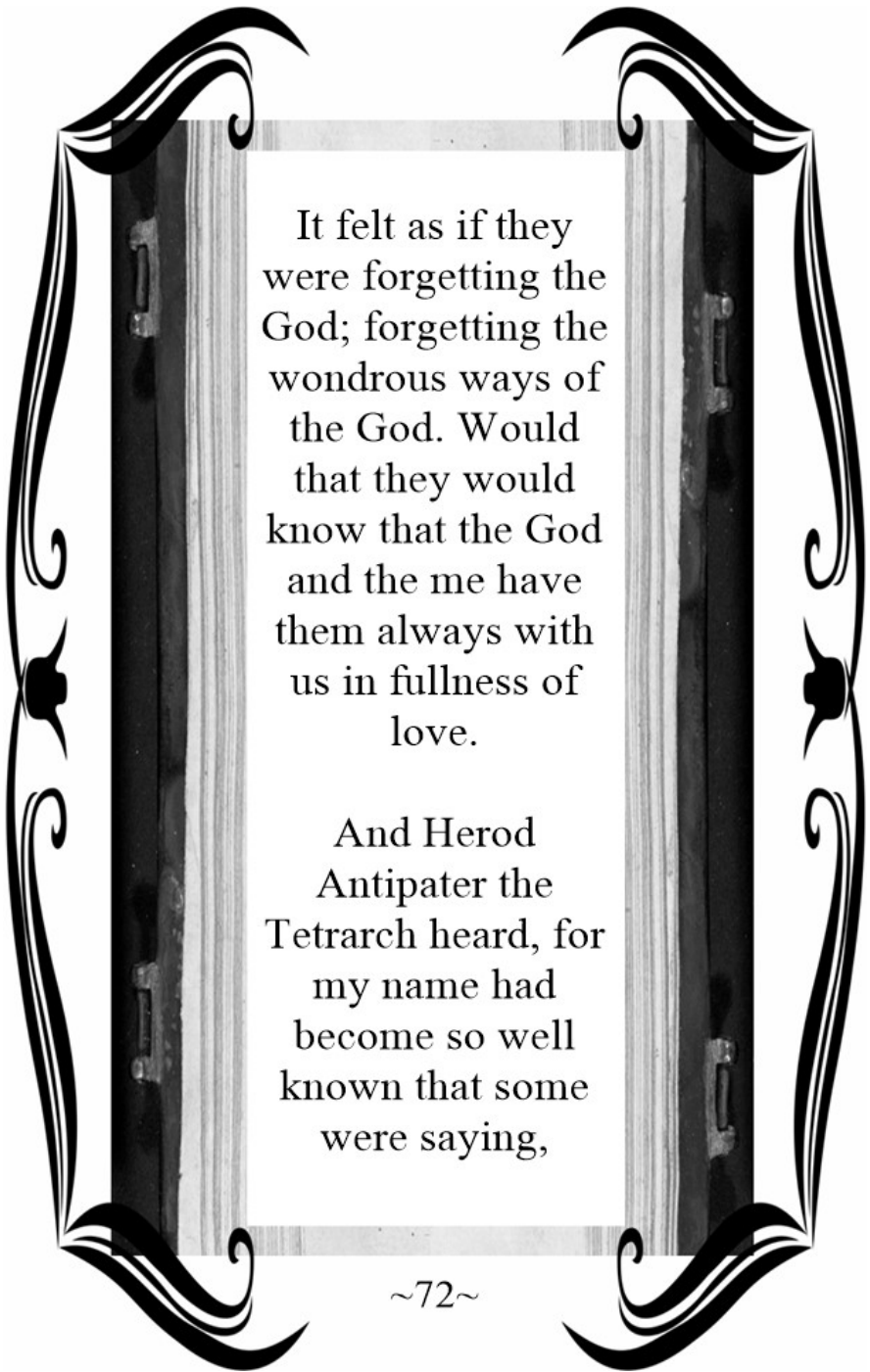
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border made of black and white swirling lines. The text is centered on the right page.

And by such and
the like, they let
their feelings be
greatly wounded
by the me. And the
I says to them, “A
teacher it seems is
not without
acceptance, except
in his or her
hometown and
neighbouring
towns; is not
without approval
except among their
neighbours,
relatives, and even
siblings and

A decorative frame with ornate, symmetrical scrollwork and floral motifs surrounds the text. The frame is black with white highlights, giving it a three-dimensional appearance. It encloses the text in a rectangular shape with rounded corners and elaborate flourishes extending from the top, bottom, and sides.

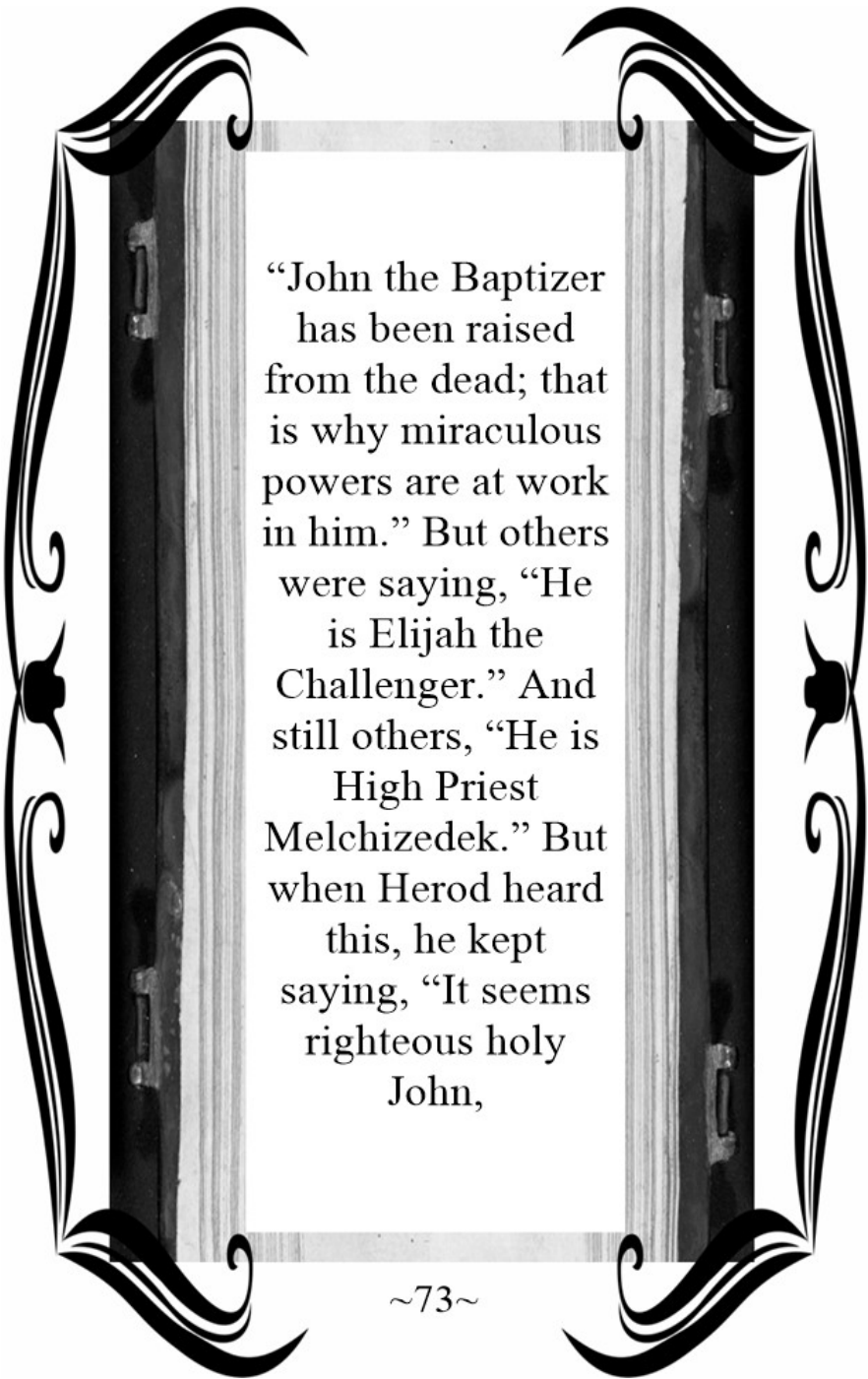
parents.” And the I
wondered how and
why this came to
be. Why, the I
asked in my heart,
does my family to
all intents and
purposes seem not
to know the me at
all? Is not being a
teacher every bit as
much a noble way
of life as that of
being a joiner?

And the I was
amazed at them;
they felt almost to
be like strangers
unto the me.

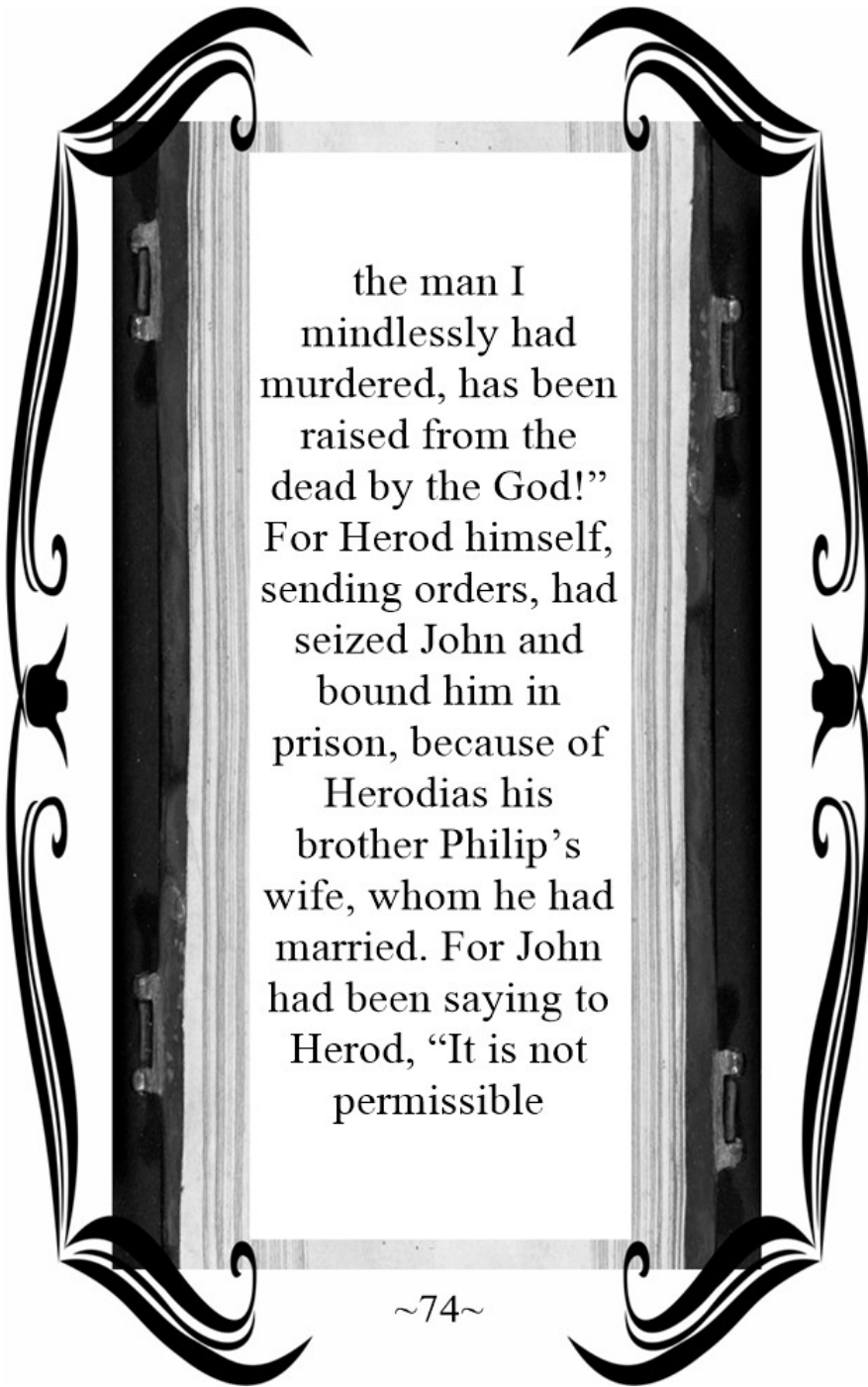


It felt as if they
were forgetting the
God; forgetting the
wondrous ways of
the God. Would
that they would
know that the God
and the me have
them always with
us in fullness of
love.

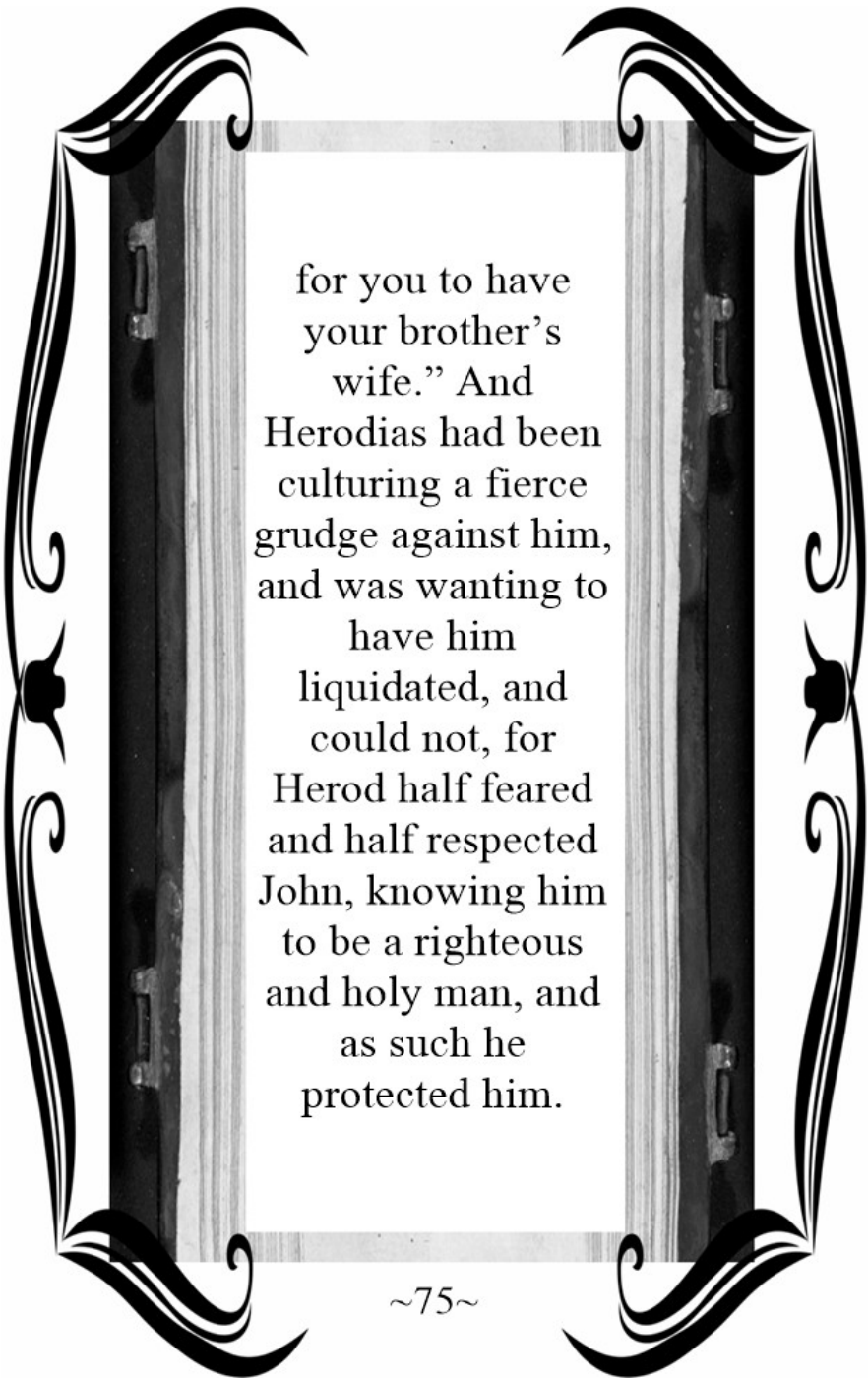
And Herod
Antipater the
Tetrarch heard, for
my name had
become so well
known that some
were saying,

An open book is shown from a top-down perspective, lying flat. The pages are a light, aged cream color. The book is framed by a decorative border consisting of black and white swirling lines. The text is printed in a black, serif font, centered on the right page. The left page is visible but contains no text.

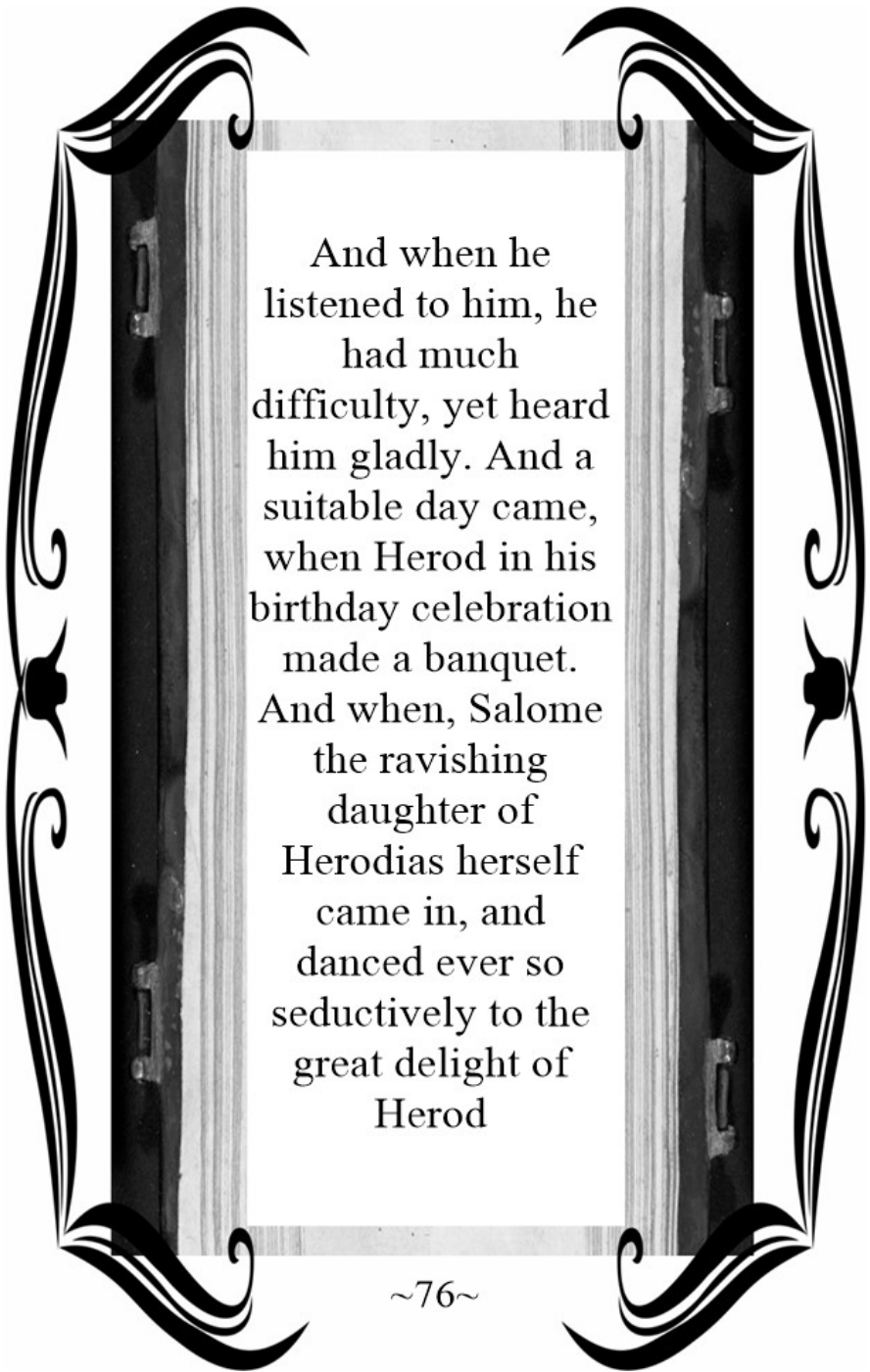
“John the Baptizer
has been raised
from the dead; that
is why miraculous
powers are at work
in him.” But others
were saying, “He
is Elijah the
Challenger.” And
still others, “He is
High Priest
Melchizedek.” But
when Herod heard
this, he kept
saying, “It seems
righteous holy
John,

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border made of black and white swirling lines. The text is centered on the right page.

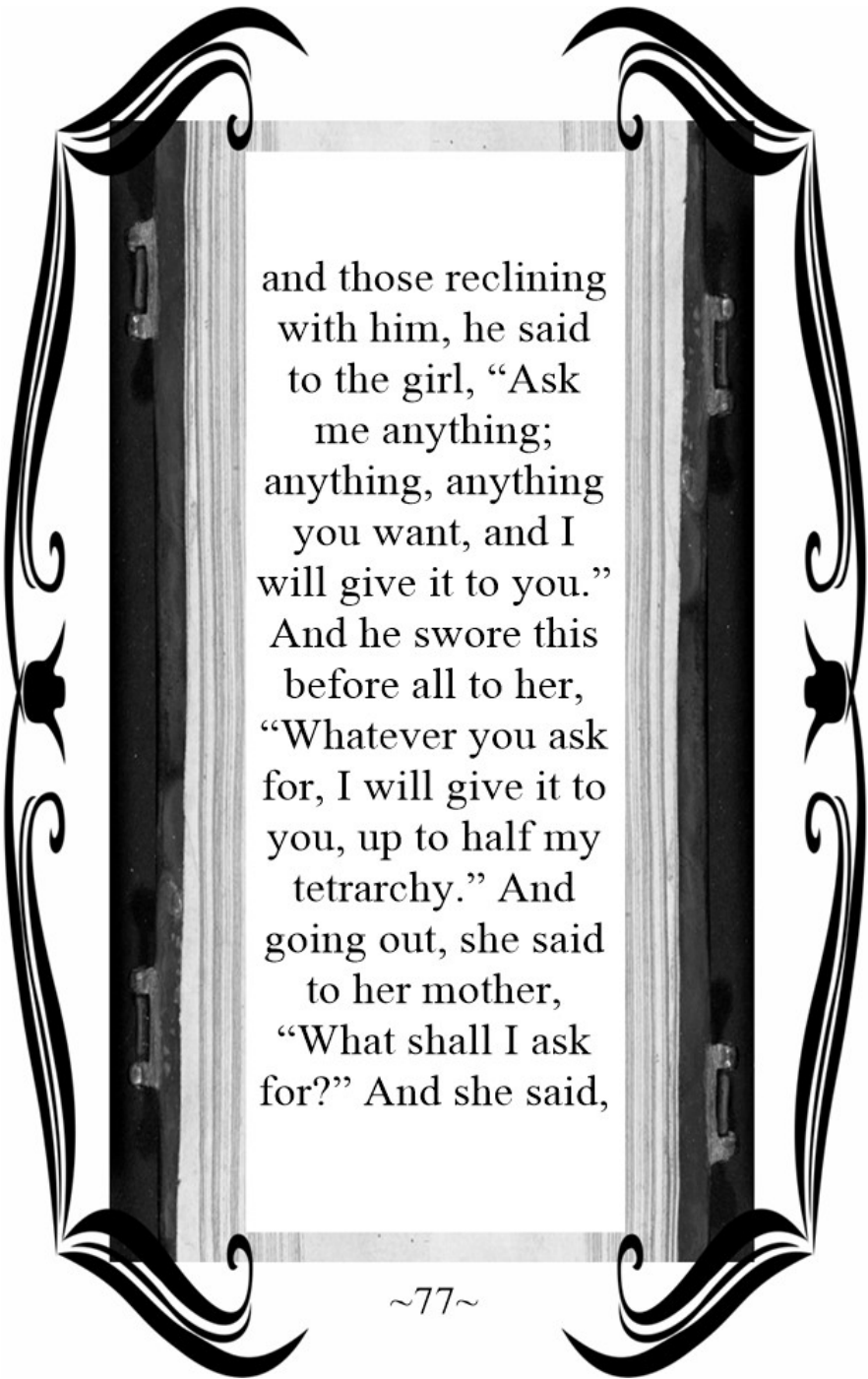
the man I
mindlessly had
murdered, has been
raised from the
dead by the God!”
For Herod himself,
sending orders, had
seized John and
bound him in
prison, because of
Herodias his
brother Philip’s
wife, whom he had
married. For John
had been saying to
Herod, “It is not
permissible

A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The text is centered within this opening.

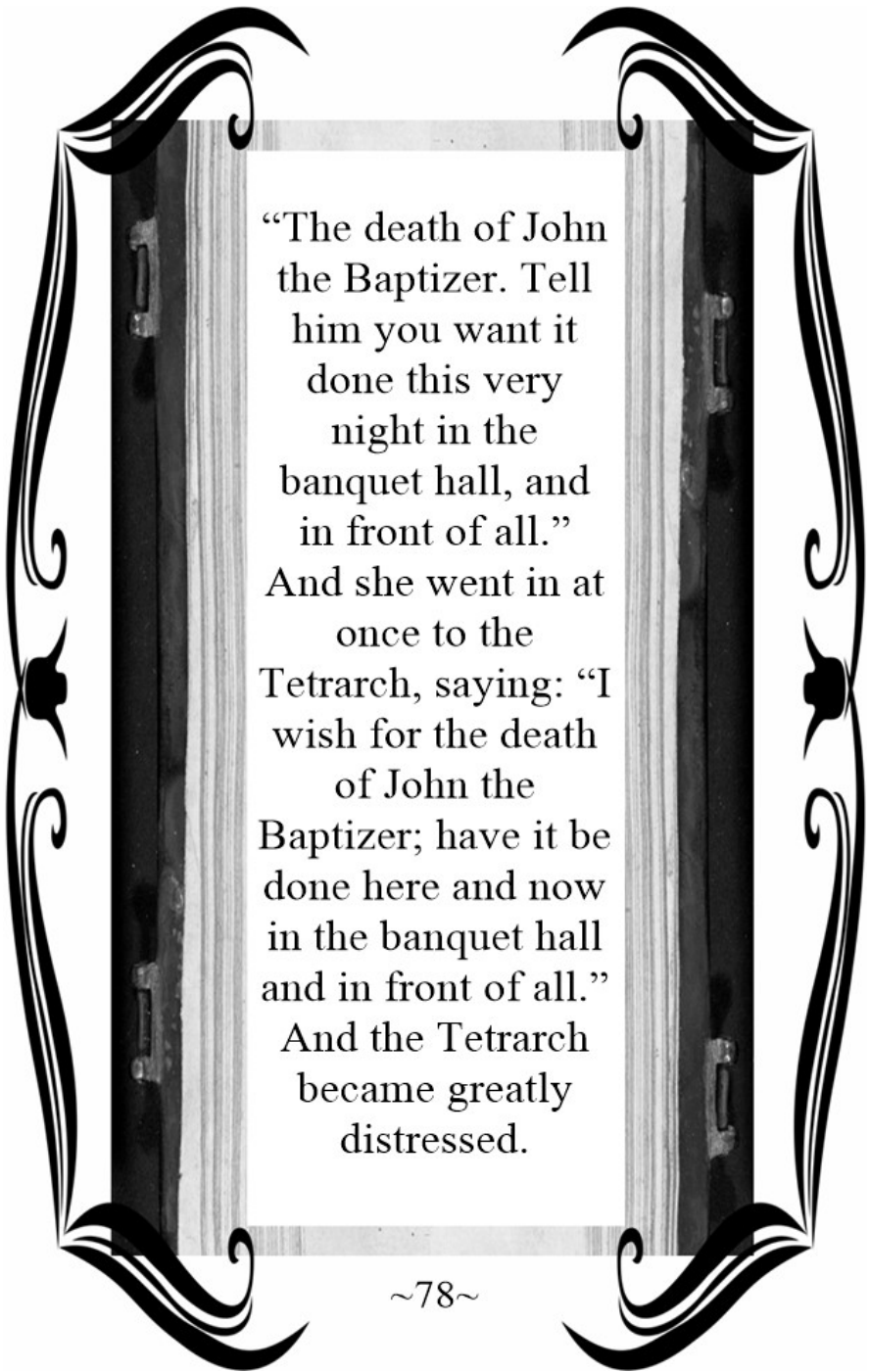
for you to have
your brother's
wife." And
Herodias had been
culturing a fierce
grudge against him,
and was wanting to
have him
liquidated, and
could not, for
Herod half feared
and half respected
John, knowing him
to be a righteous
and holy man, and
as such he
protected him.

A decorative frame with black and white scrollwork surrounds the text. The frame has a central rectangular opening where the text is located. The scrollwork is symmetrical and ornate, with large loops at the top and bottom and smaller, more intricate designs on the sides.

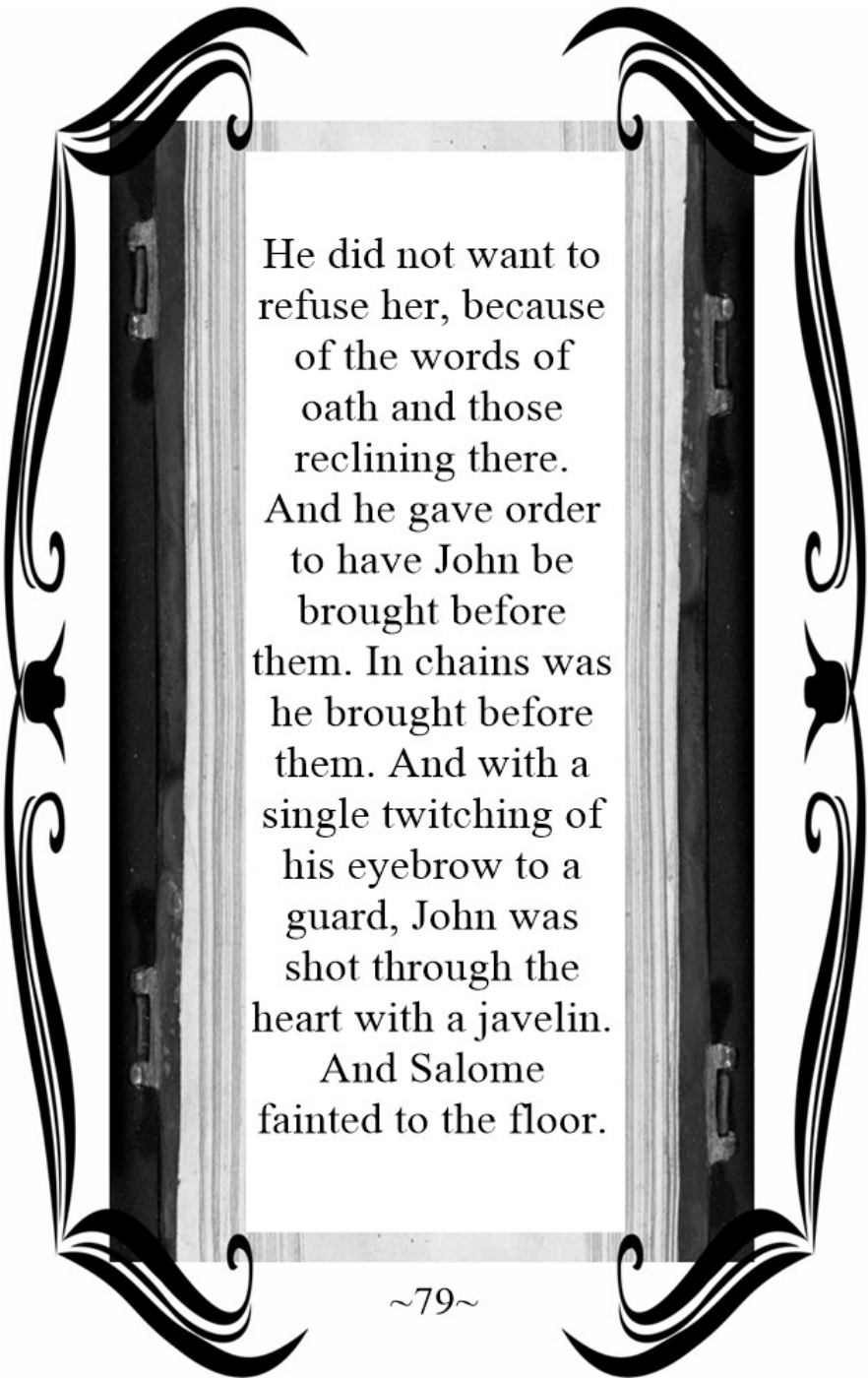
And when he
listened to him, he
had much
difficulty, yet heard
him gladly. And a
suitable day came,
when Herod in his
birthday celebration
made a banquet.
And when, Salome
the ravishing
daughter of
Herodias herself
came in, and
danced ever so
seductively to the
great delight of
Herod

A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The text is centered within this opening.

and those reclining
with him, he said
to the girl, "Ask
me anything;
anything, anything
you want, and I
will give it to you."
And he swore this
before all to her,
"Whatever you ask
for, I will give it to
you, up to half my
tetrarchy." And
going out, she said
to her mother,
"What shall I ask
for?" And she said,

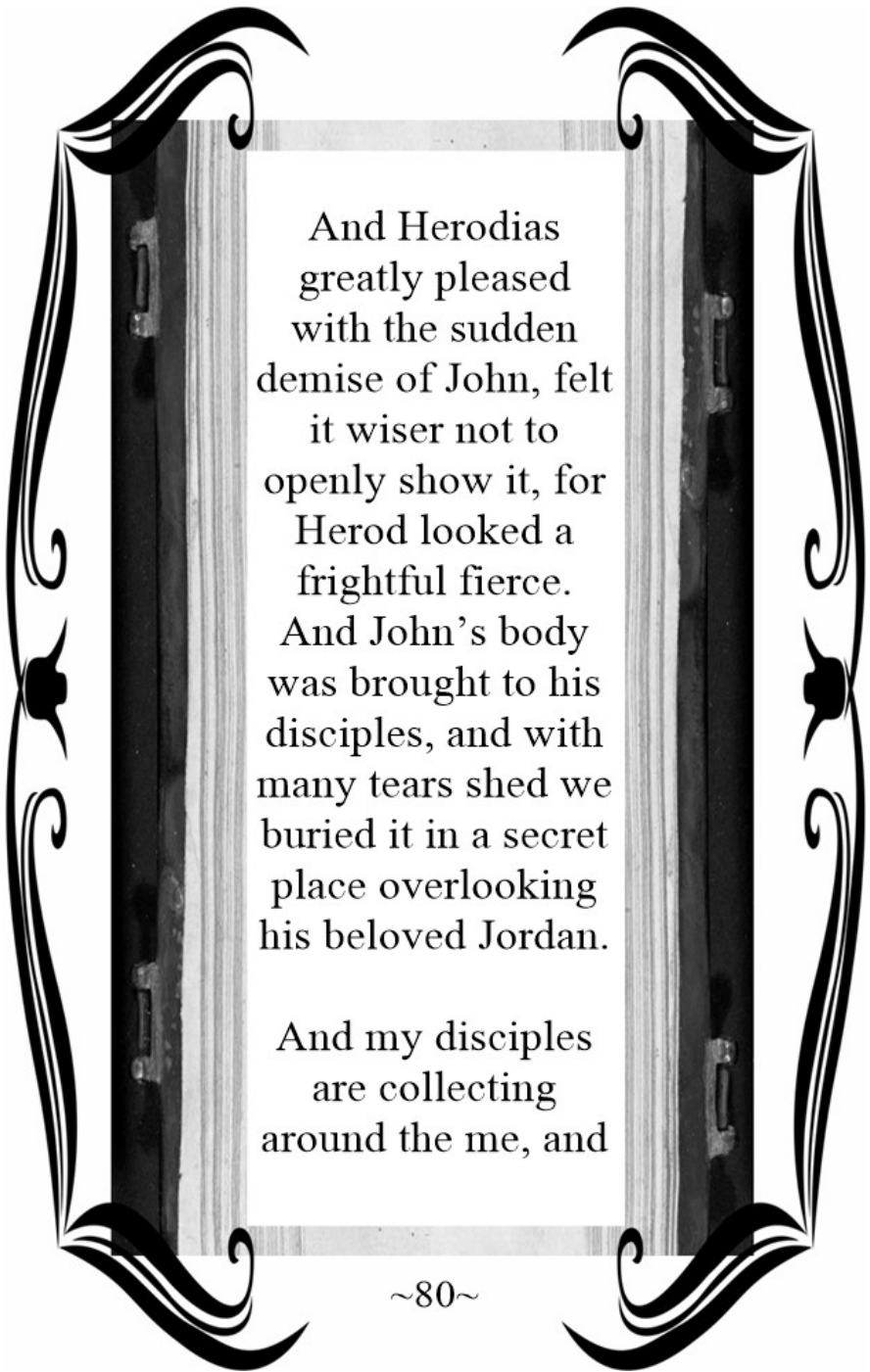
A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The text is centered within this opening.

“The death of John
the Baptizer. Tell
him you want it
done this very
night in the
banquet hall, and
in front of all.”
And she went in at
once to the
Tetrarch, saying: “I
wish for the death
of John the
Baptizer; have it be
done here and now
in the banquet hall
and in front of all.”
And the Tetrarch
became greatly
distressed.

A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The background within the frame is a light gray with a subtle wood-grain texture.

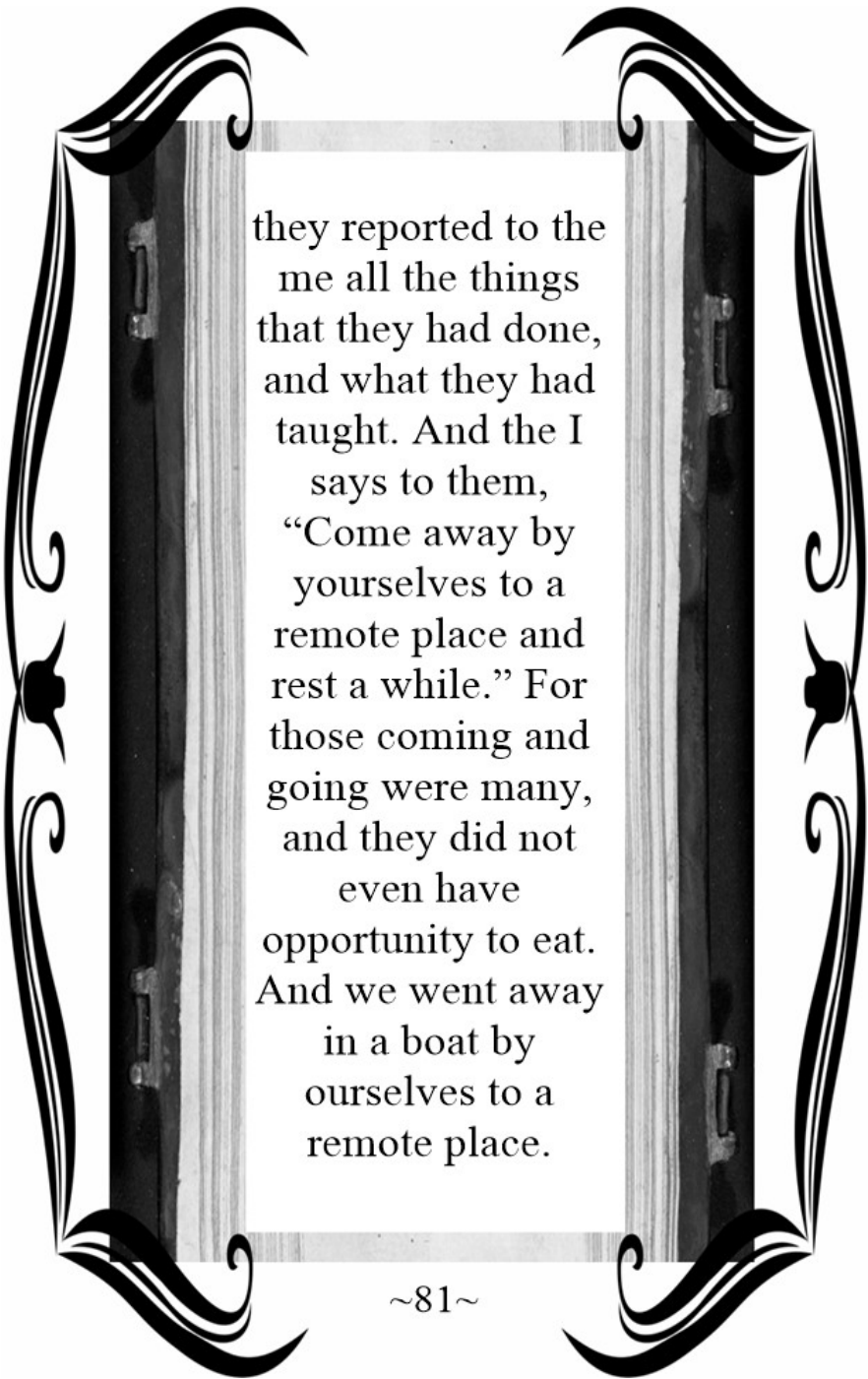
He did not want to
refuse her, because
of the words of
oath and those
reclining there.
And he gave order
to have John be
brought before
them. In chains was
he brought before
them. And with a
single twitching of
his eyebrow to a
guard, John was
shot through the
heart with a javelin.

And Salome
fainted to the floor.

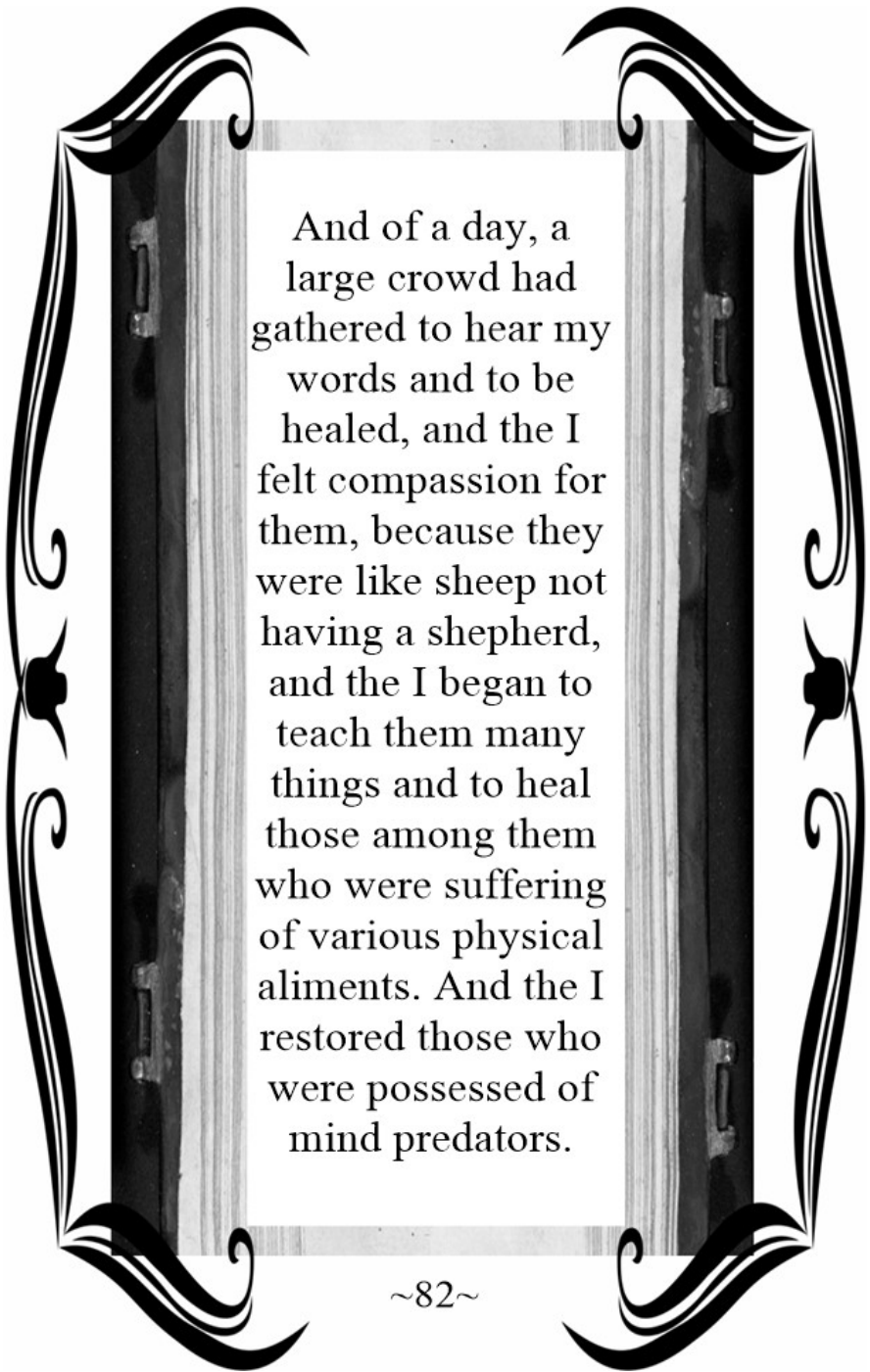
An open book is shown from a top-down perspective, with its pages slightly curved. The book is bound in a dark, textured cover. On either side of the open pages, there are large, ornate, black and white decorative flourishes that resemble stylized leaves or scrolls, framing the text. The text is centered on the right page of the open book.

And Herodias
greatly pleased
with the sudden
demise of John, felt
it wiser not to
openly show it, for
Herod looked a
frightful fierce.
And John's body
was brought to his
disciples, and with
many tears shed we
buried it in a secret
place overlooking
his beloved Jordan.


And my disciples
are collecting
around the me, and



they reported to the
me all the things
that they had done,
and what they had
taught. And the I
says to them,
“Come away by
yourselves to a
remote place and
rest a while.” For
those coming and
going were many,
and they did not
even have
opportunity to eat.
And we went away
in a boat by
ourselves to a
remote place.

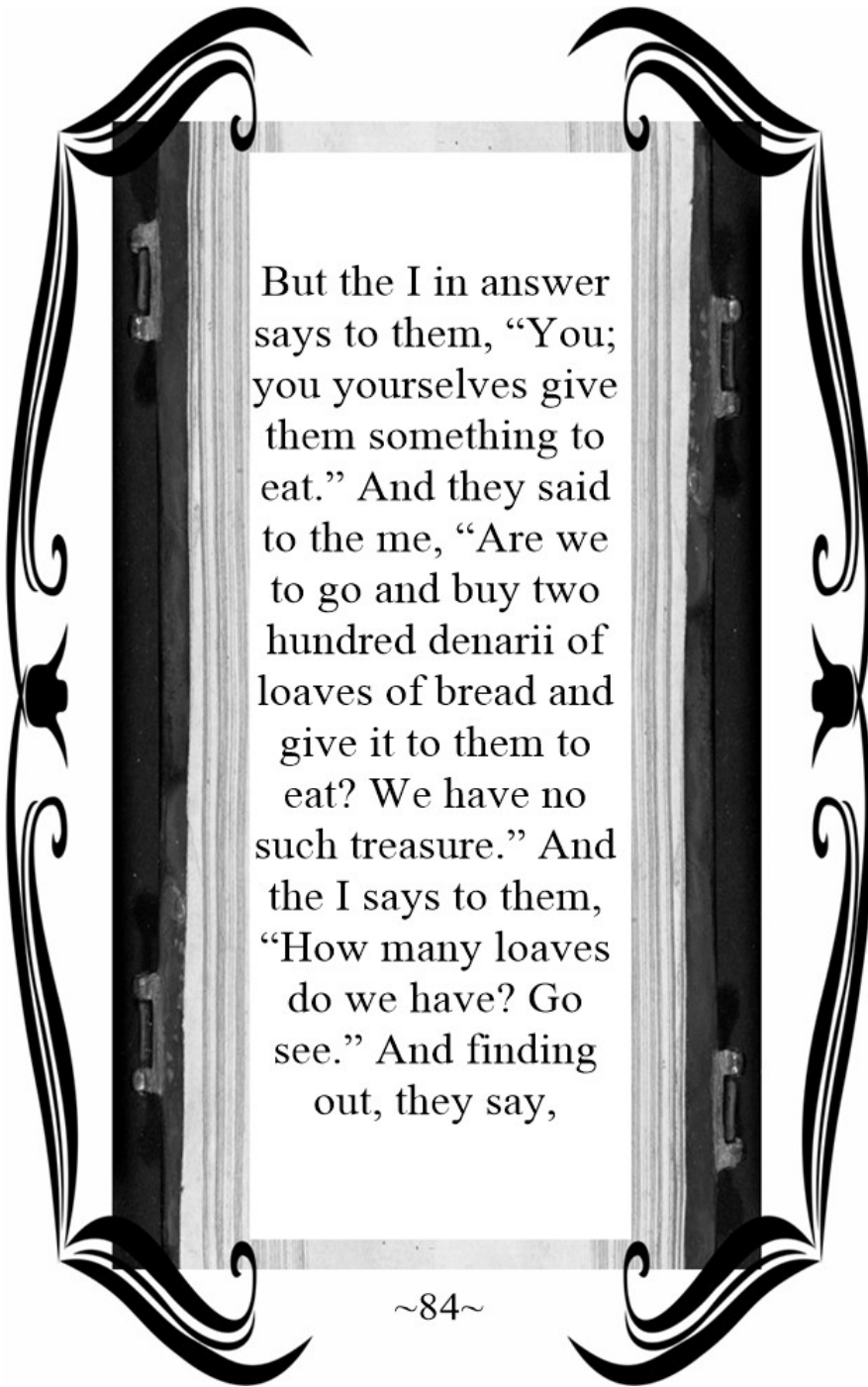
A decorative frame with ornate, symmetrical scrollwork and floral motifs in black and white, surrounding the central text.

And of a day, a large crowd had gathered to hear my words and to be healed, and the I felt compassion for them, because they were like sheep not having a shepherd, and the I began to teach them many things and to heal those among them who were suffering of various physical ailments. And the I restored those who were possessed of mind predators.

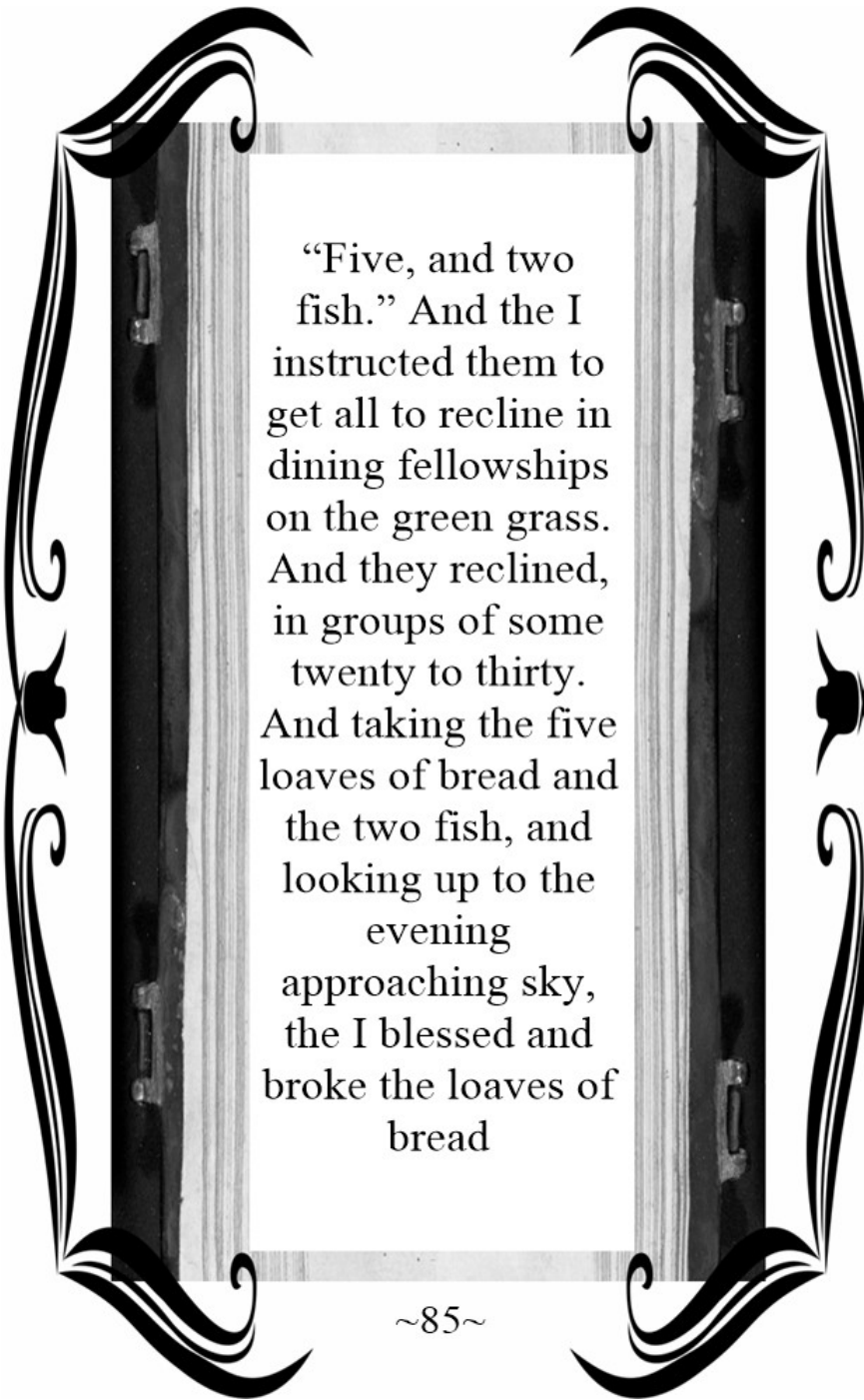
A decorative frame with ornate, symmetrical scrollwork and floral motifs surrounds the central text. The frame is composed of black and white lines, creating a stylized border.

And now as an
advanced hour
comes, my
disciples
approached the me
and said, "Teacher,
this place is rather
remote, and it is
now soon coming
on the evening star.

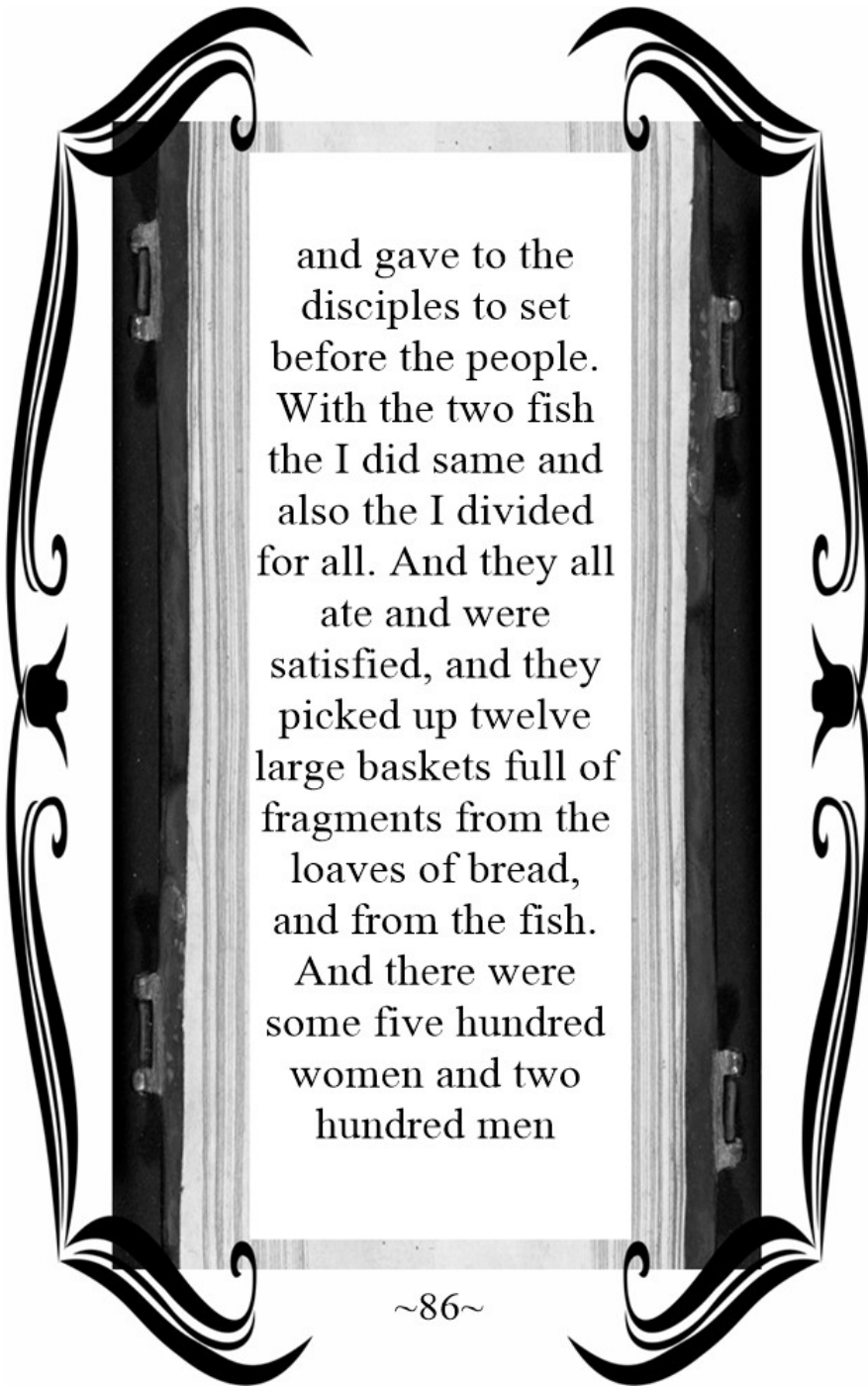
Why not we
dismiss them so
that they may go
into the distant
villages and towns
and buy for
themselves
something to eat?"

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative border consisting of black and white swirling lines. The text is centered on the right page.

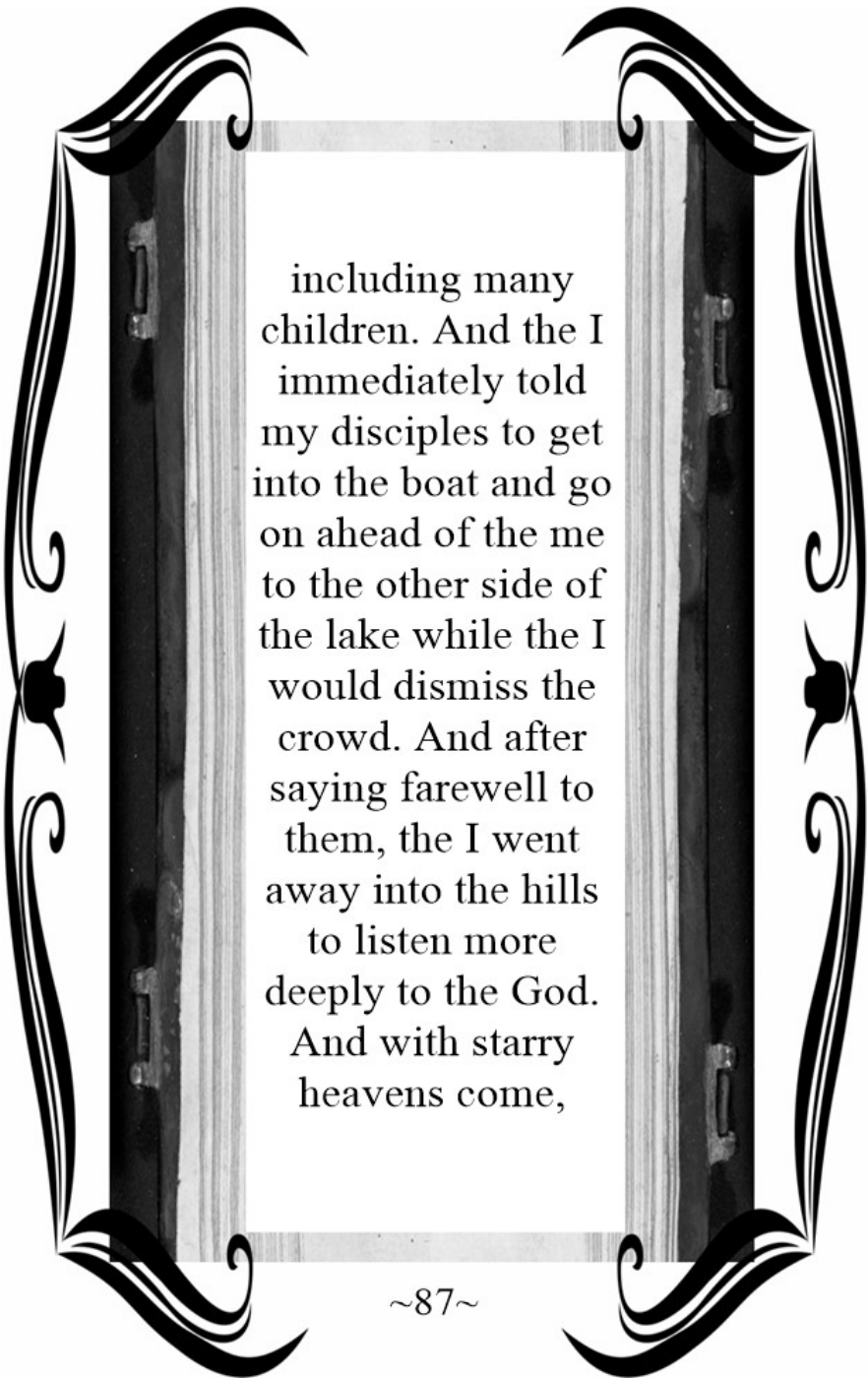
But the I in answer
says to them, "You;
you yourselves give
them something to
eat." And they said
to the me, "Are we
to go and buy two
hundred denarii of
loaves of bread and
give it to them to
eat? We have no
such treasure." And
the I says to them,
"How many loaves
do we have? Go
see." And finding
out, they say,



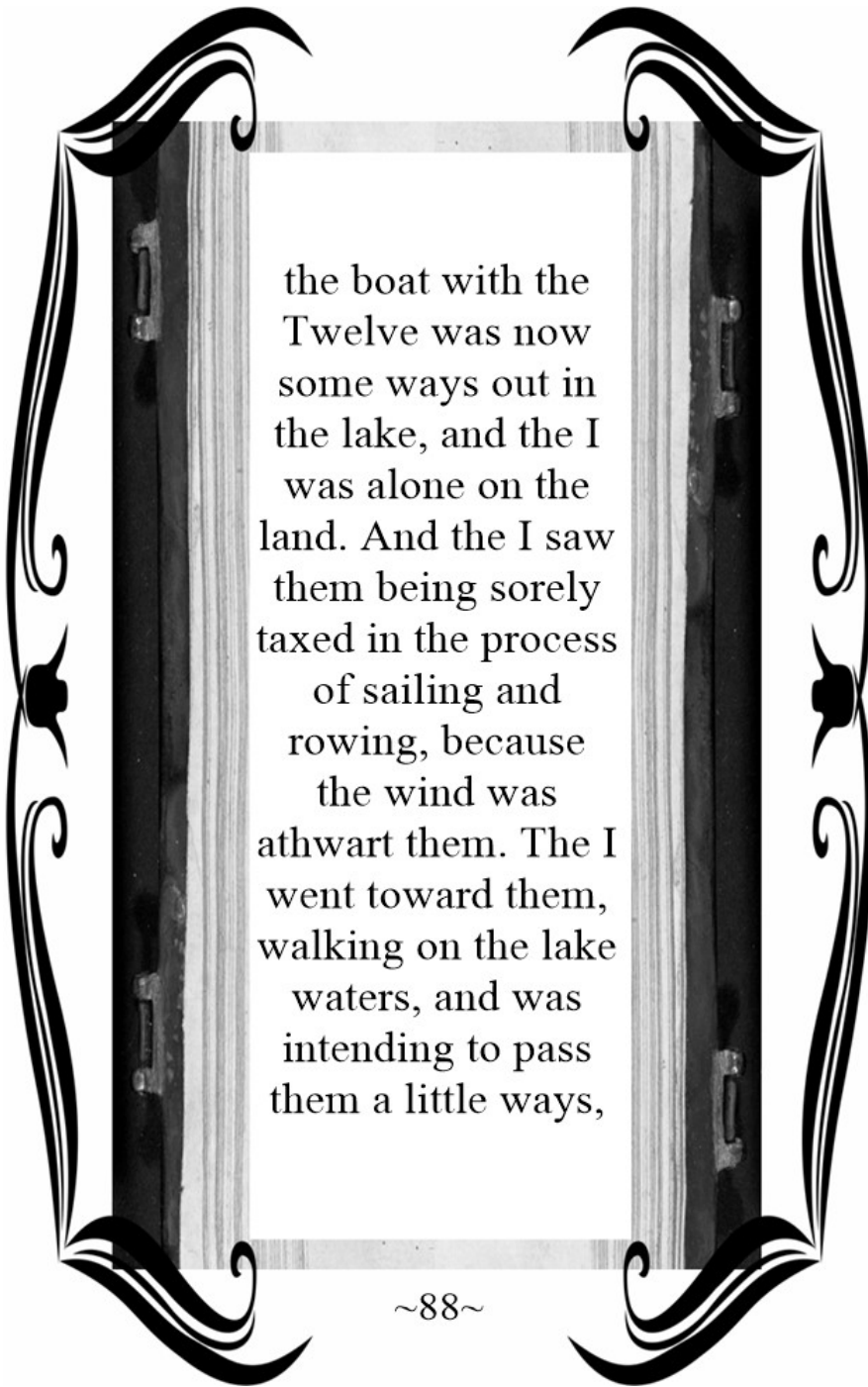
“Five, and two
fish.” And the I
instructed them to
get all to recline in
dining fellowships
on the green grass.
And they reclined,
in groups of some
twenty to thirty.
And taking the five
loaves of bread and
the two fish, and
looking up to the
evening
approaching sky,
the I blessed and
broke the loaves of
bread



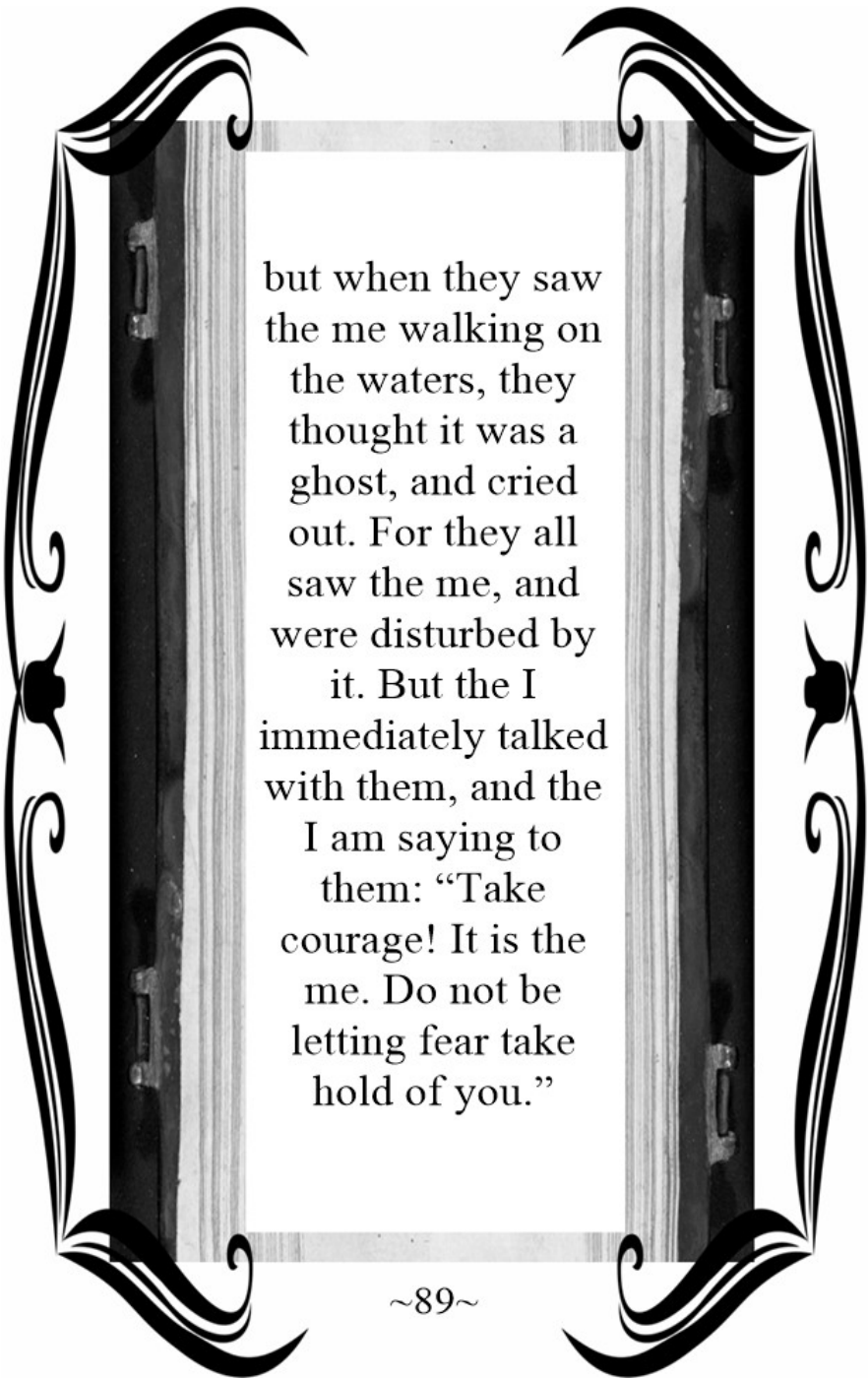
and gave to the
disciples to set
before the people.
With the two fish
the I did same and
also the I divided
for all. And they all
ate and were
satisfied, and they
picked up twelve
large baskets full of
fragments from the
loaves of bread,
and from the fish.
And there were
some five hundred
women and two
hundred men

An open book is shown from a top-down perspective, lying flat. The pages are a light, textured grey. The book is framed by a decorative border consisting of black and white swirling lines. The text is printed in a black serif font on the right-hand page.

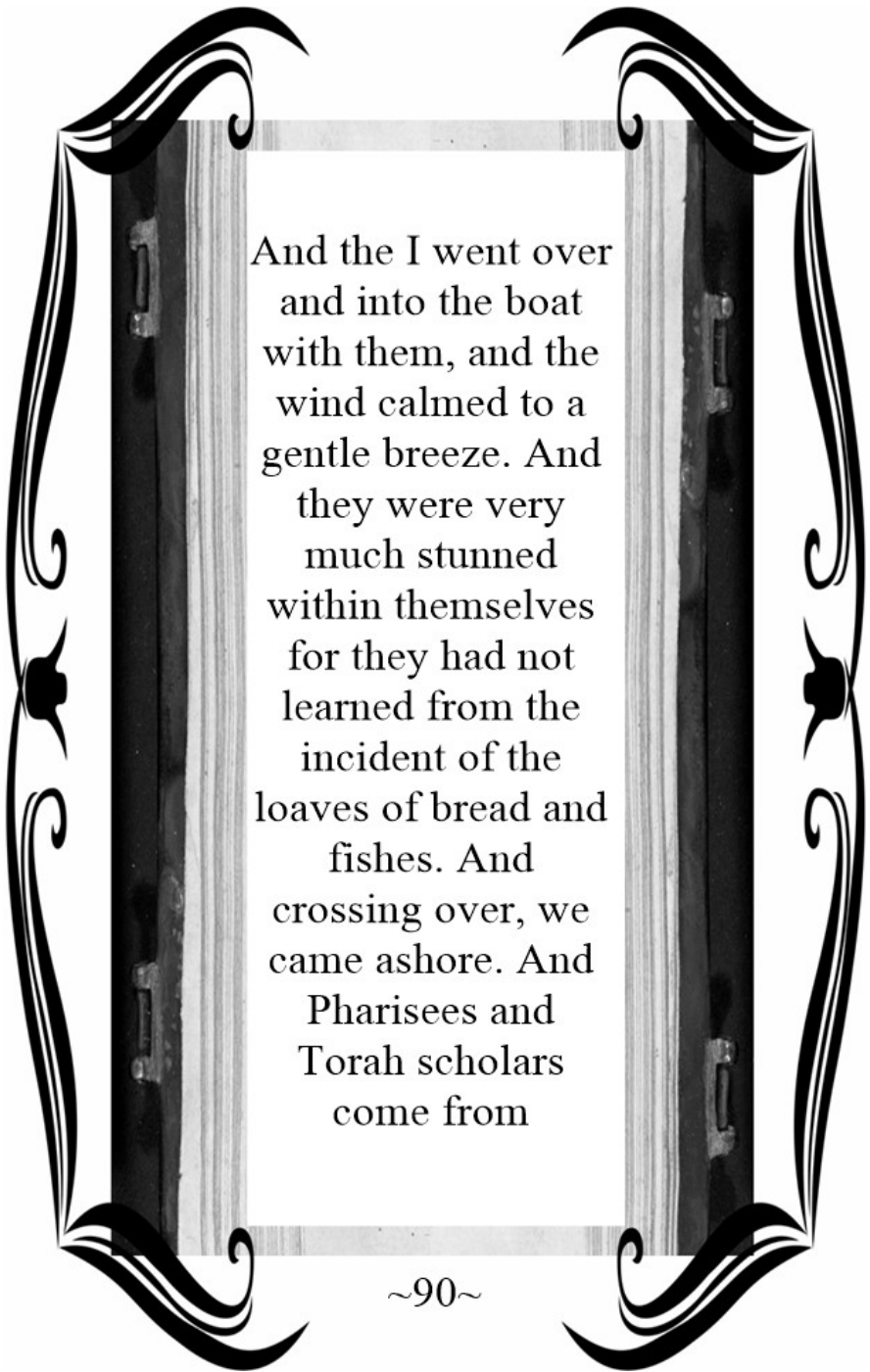
including many
children. And the I
immediately told
my disciples to get
into the boat and go
on ahead of the me
to the other side of
the lake while the I
would dismiss the
crowd. And after
saying farewell to
them, the I went
away into the hills
to listen more
deeply to the God.
And with starry
heavens come,



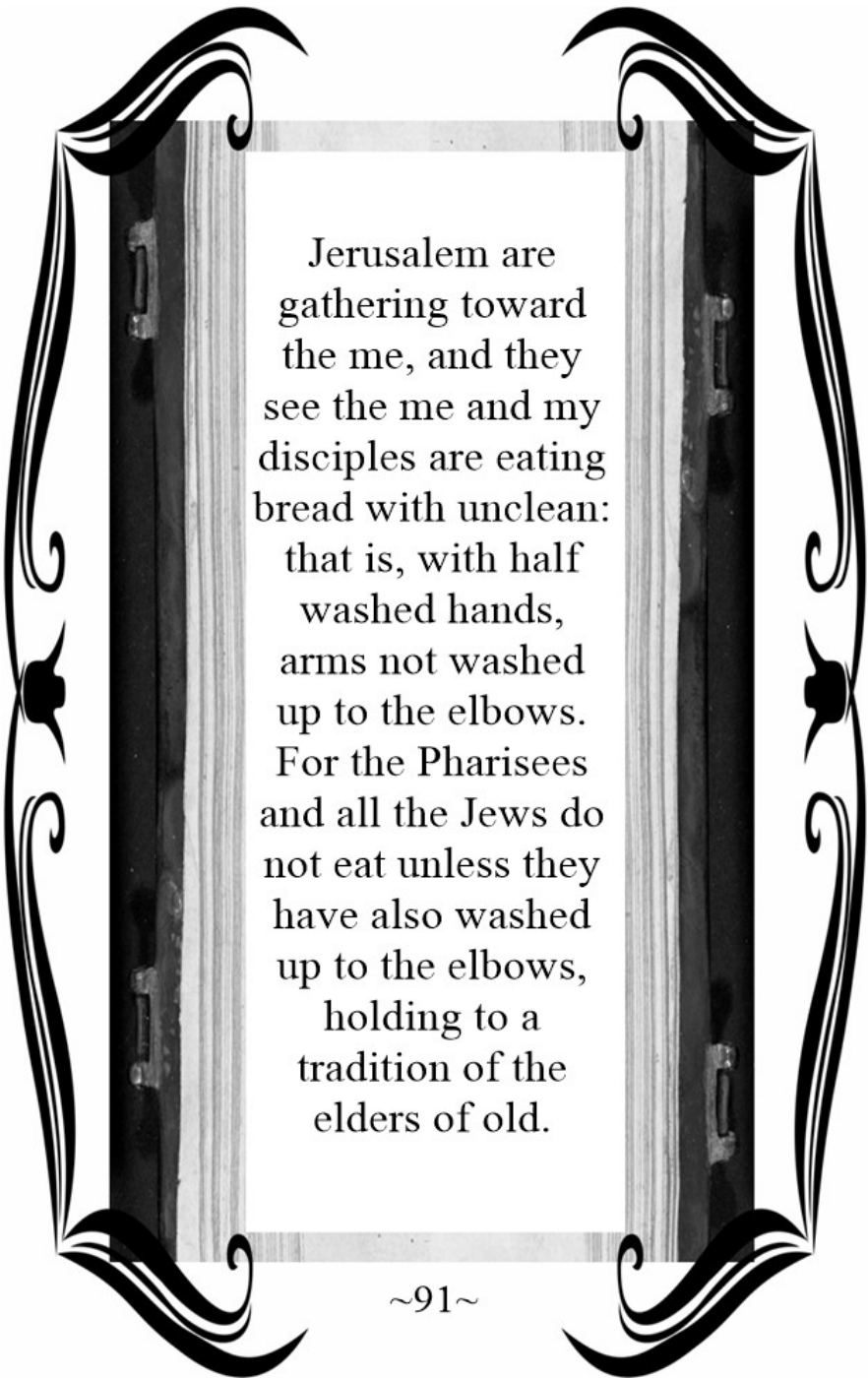
the boat with the
Twelve was now
some ways out in
the lake, and the I
was alone on the
land. And the I saw
them being sorely
taxed in the process
of sailing and
rowing, because
the wind was
athwart them. The I
went toward them,
walking on the lake
waters, and was
intending to pass
them a little ways,

A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The background within the frame is a light gray with a subtle wood-grain texture.

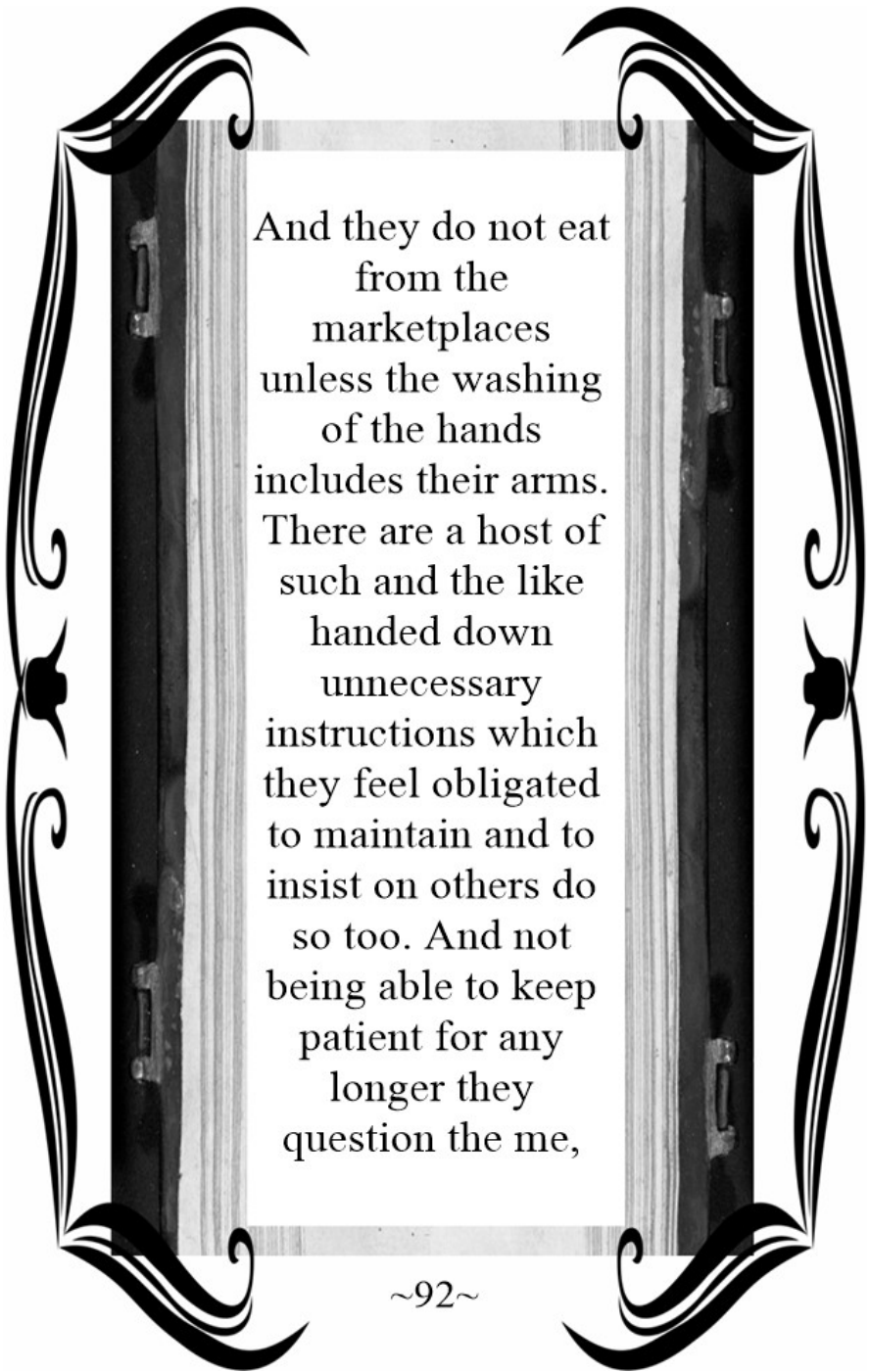
but when they saw
the me walking on
the waters, they
thought it was a
ghost, and cried
out. For they all
saw the me, and
were disturbed by
it. But the I
immediately talked
with them, and the
I am saying to
them: "Take
courage! It is the
me. Do not be
letting fear take
hold of you."

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border made of black and white swirling lines. The text is centered on the right page of the open book.

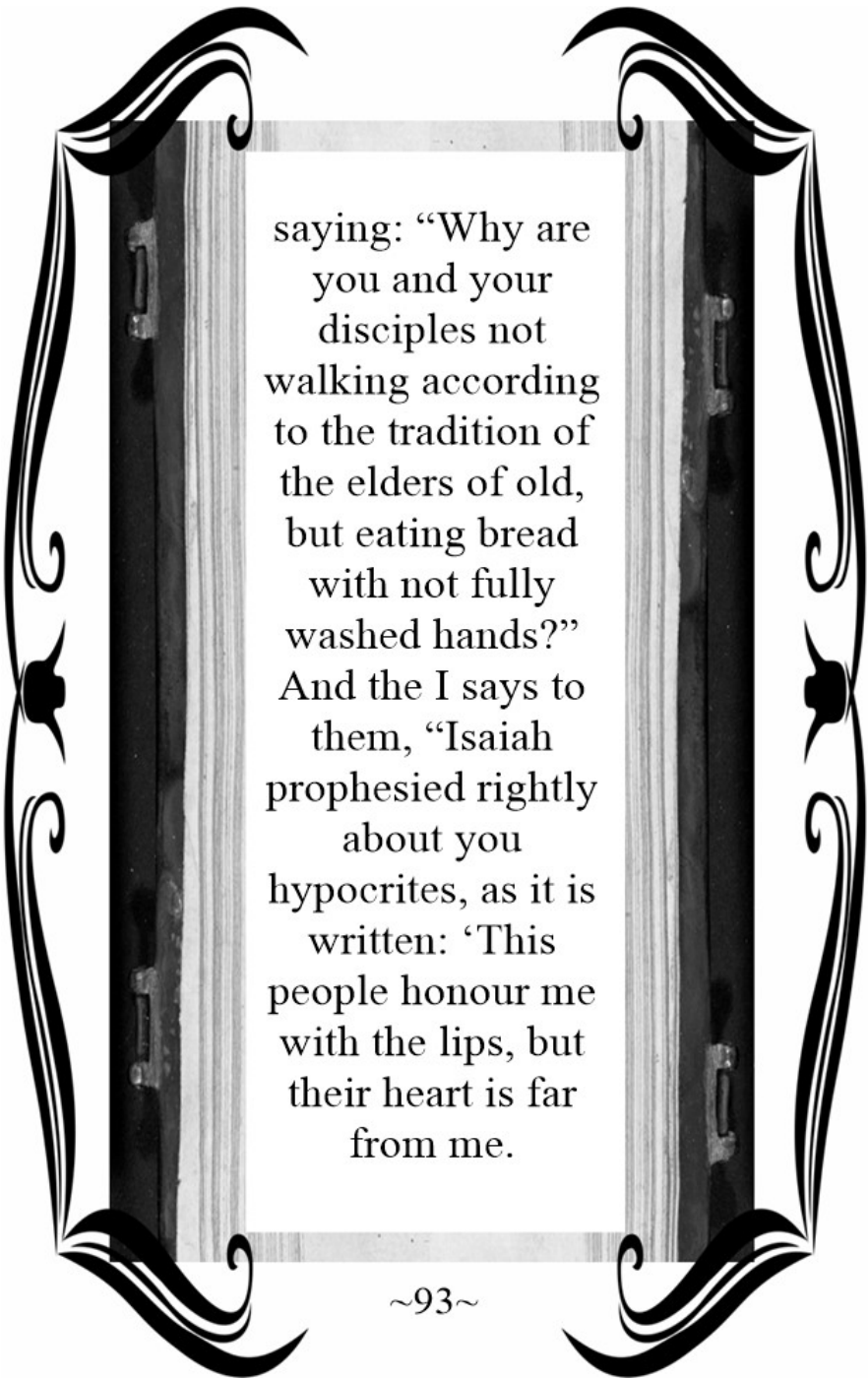
And the I went over
and into the boat
with them, and the
wind calmed to a
gentle breeze. And
they were very
much stunned
within themselves
for they had not
learned from the
incident of the
loaves of bread and
fishes. And
crossing over, we
came ashore. And
Pharisees and
Torah scholars
come from



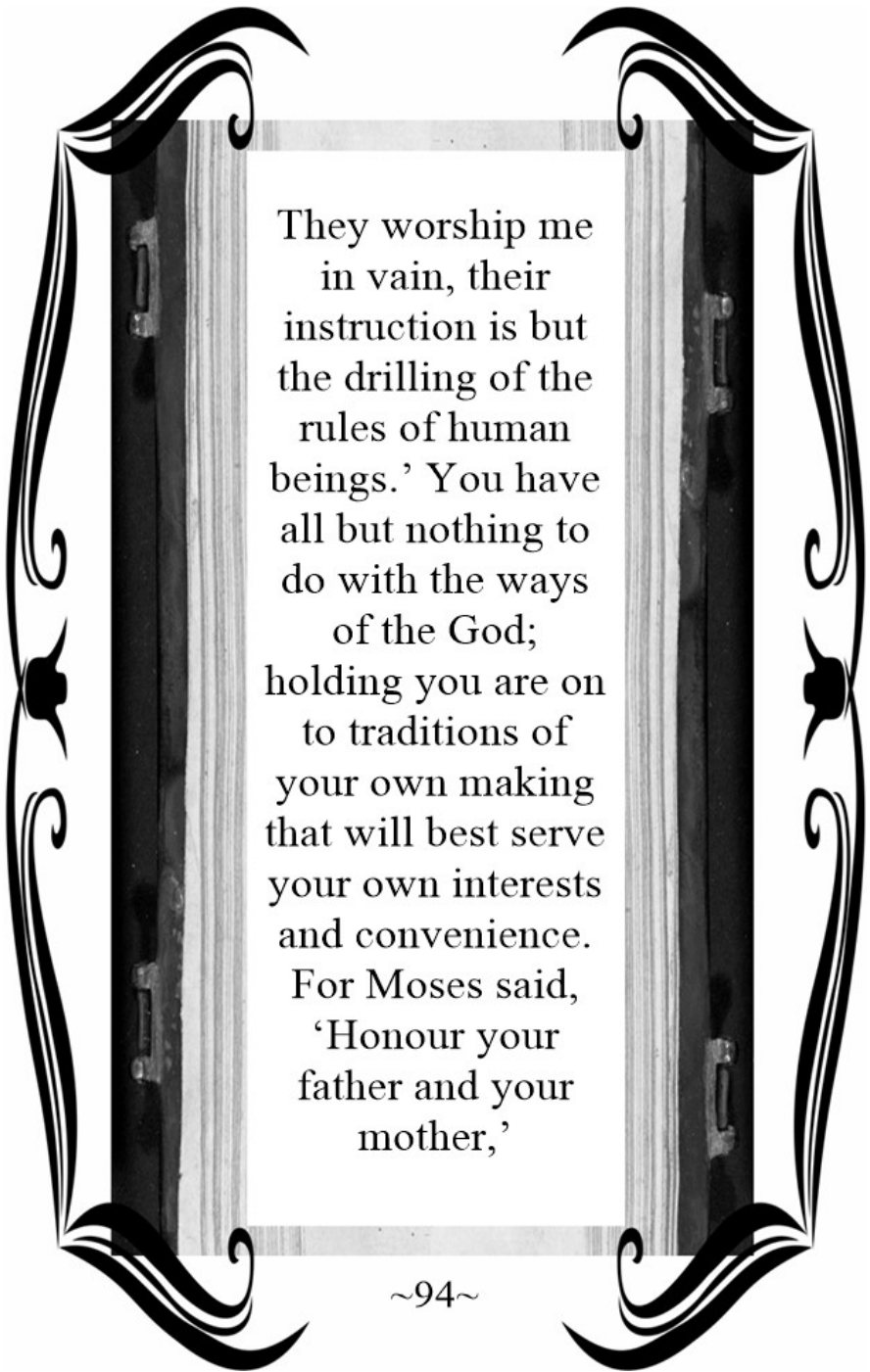
Jerusalem are
gathering toward
the me, and they
see the me and my
disciples are eating
bread with unclean:
that is, with half
washed hands,
arms not washed
up to the elbows.
For the Pharisees
and all the Jews do
not eat unless they
have also washed
up to the elbows,
holding to a
tradition of the
elders of old.

A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The text is centered within this opening.

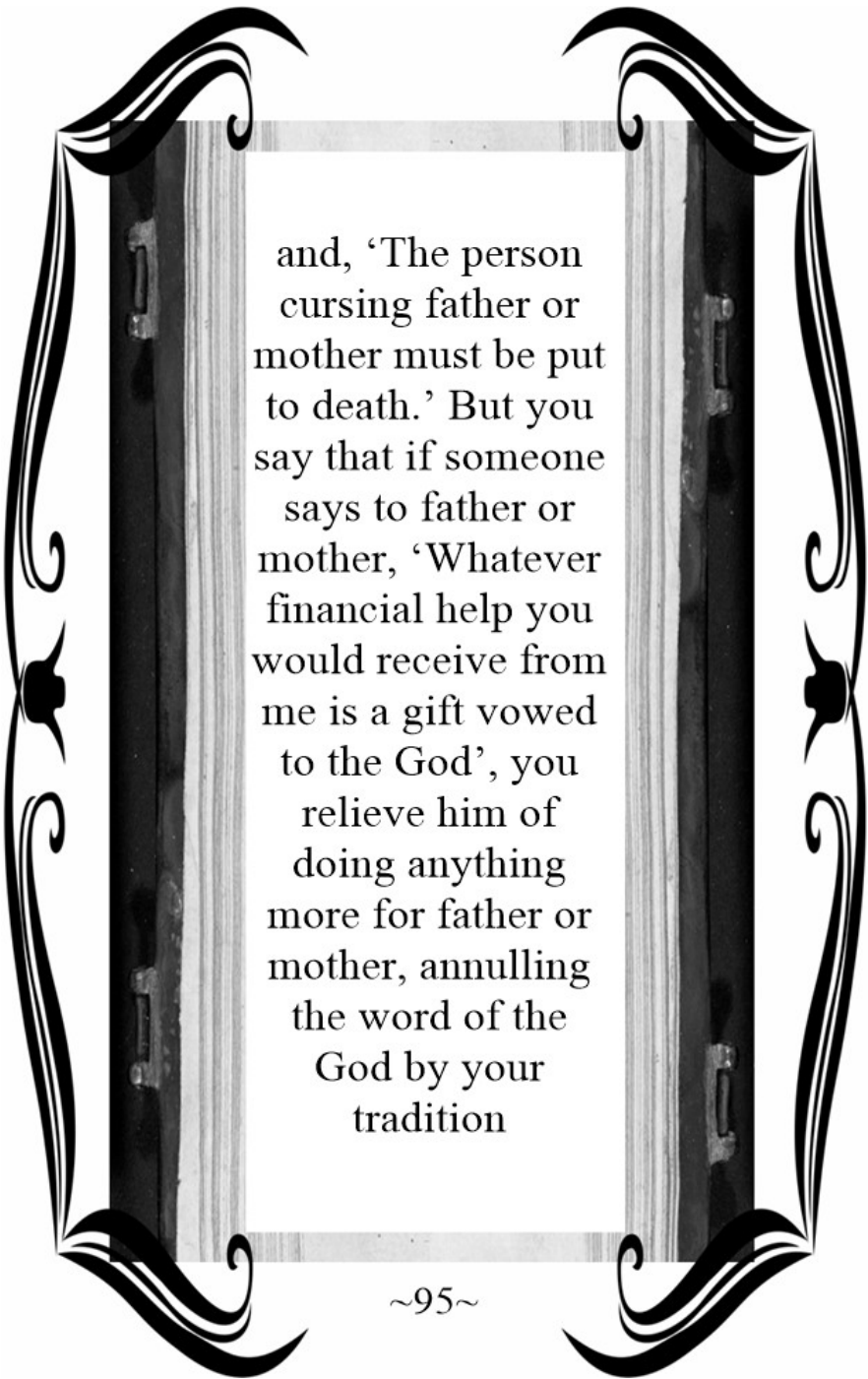
And they do not eat
from the
marketplaces
unless the washing
of the hands
includes their arms.
There are a host of
such and the like
handed down
unnecessary
instructions which
they feel obligated
to maintain and to
insist on others do
so too. And not
being able to keep
patient for any
longer they
question the me,

A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The text is centered within this opening.

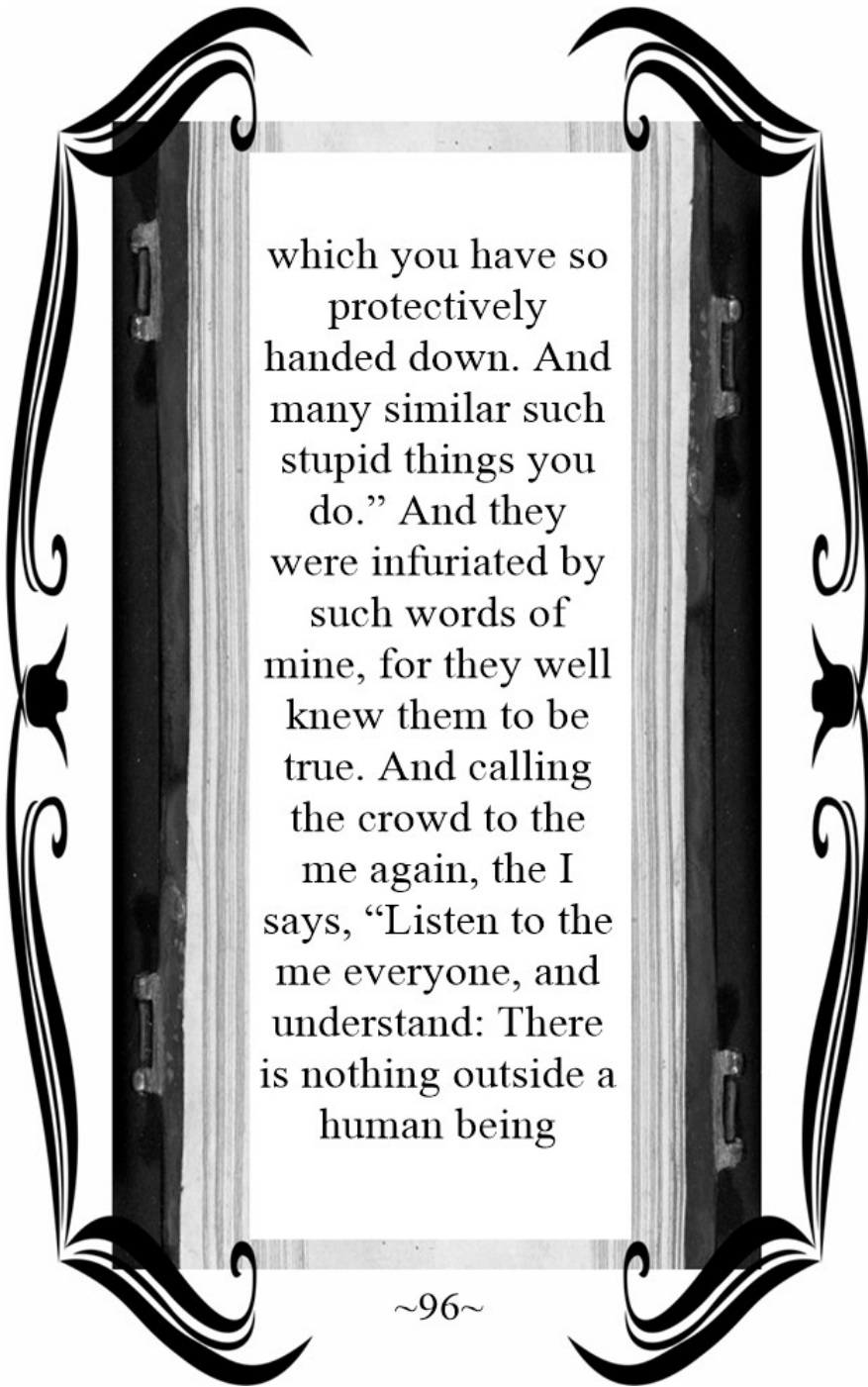
saying: “Why are
you and your
disciples not
walking according
to the tradition of
the elders of old,
but eating bread
with not fully
washed hands?”
And the I says to
them, “Isaiah
prophesied rightly
about you
hypocrites, as it is
written: ‘This
people honour me
with the lips, but
their heart is far
from me.

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border consisting of black and white swirling lines. The text is centered on the right page of the open book.

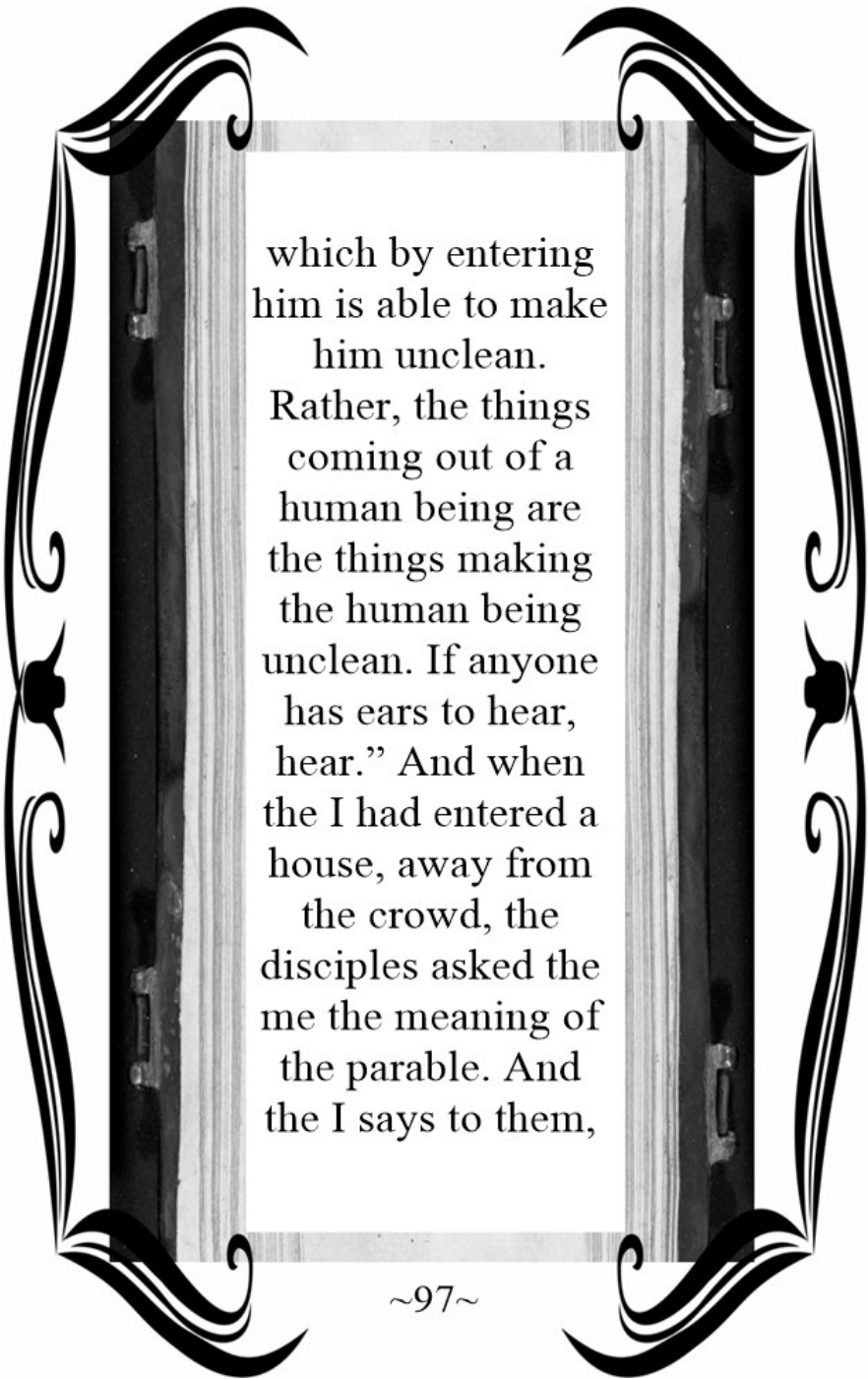
They worship me
in vain, their
instruction is but
the drilling of the
rules of human
beings.' You have
all but nothing to
do with the ways
of the God;
holding you are on
to traditions of
your own making
that will best serve
your own interests
and convenience.
For Moses said,
'Honour your
father and your
mother,'

An open book is shown from a top-down perspective, lying flat. The pages are a light, off-white color. The book is framed by a decorative border consisting of black and white swirling lines. The text is centered on the right page. The binding of the book is visible in the center, showing the spine and the edges of the pages.

and, 'The person
cursing father or
mother must be put
to death.' But you
say that if someone
says to father or
mother, 'Whatever
financial help you
would receive from
me is a gift vowed
to the God', you
relieve him of
doing anything
more for father or
mother, annulling
the word of the
God by your
tradition

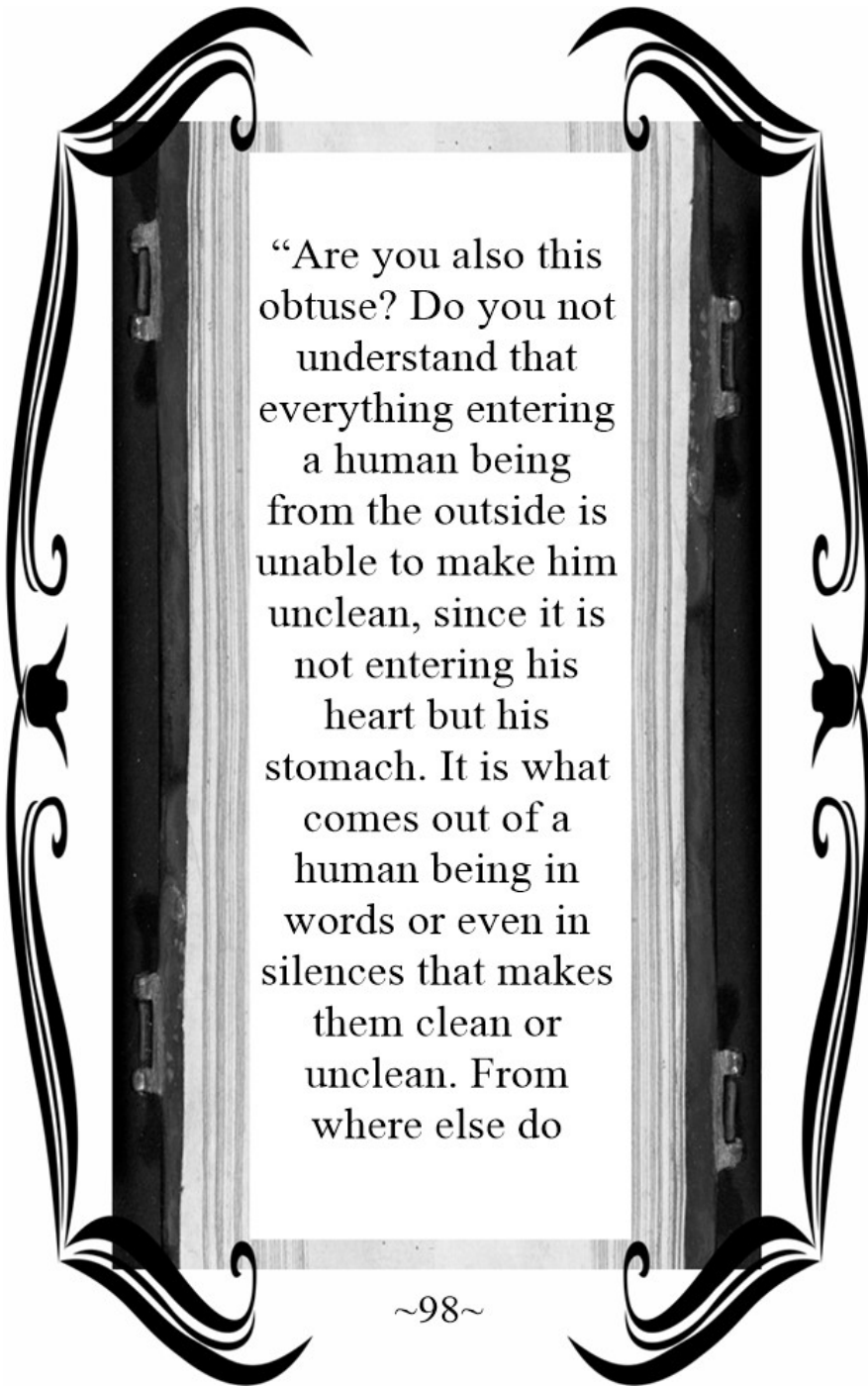
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border of black and white swirling lines. The text is centered on the right page.

which you have so
protectively
handed down. And
many similar such
stupid things you
do.” And they
were infuriated by
such words of
mine, for they well
knew them to be
true. And calling
the crowd to the
me again, the I
says, “Listen to the
me everyone, and
understand: There
is nothing outside a
human being

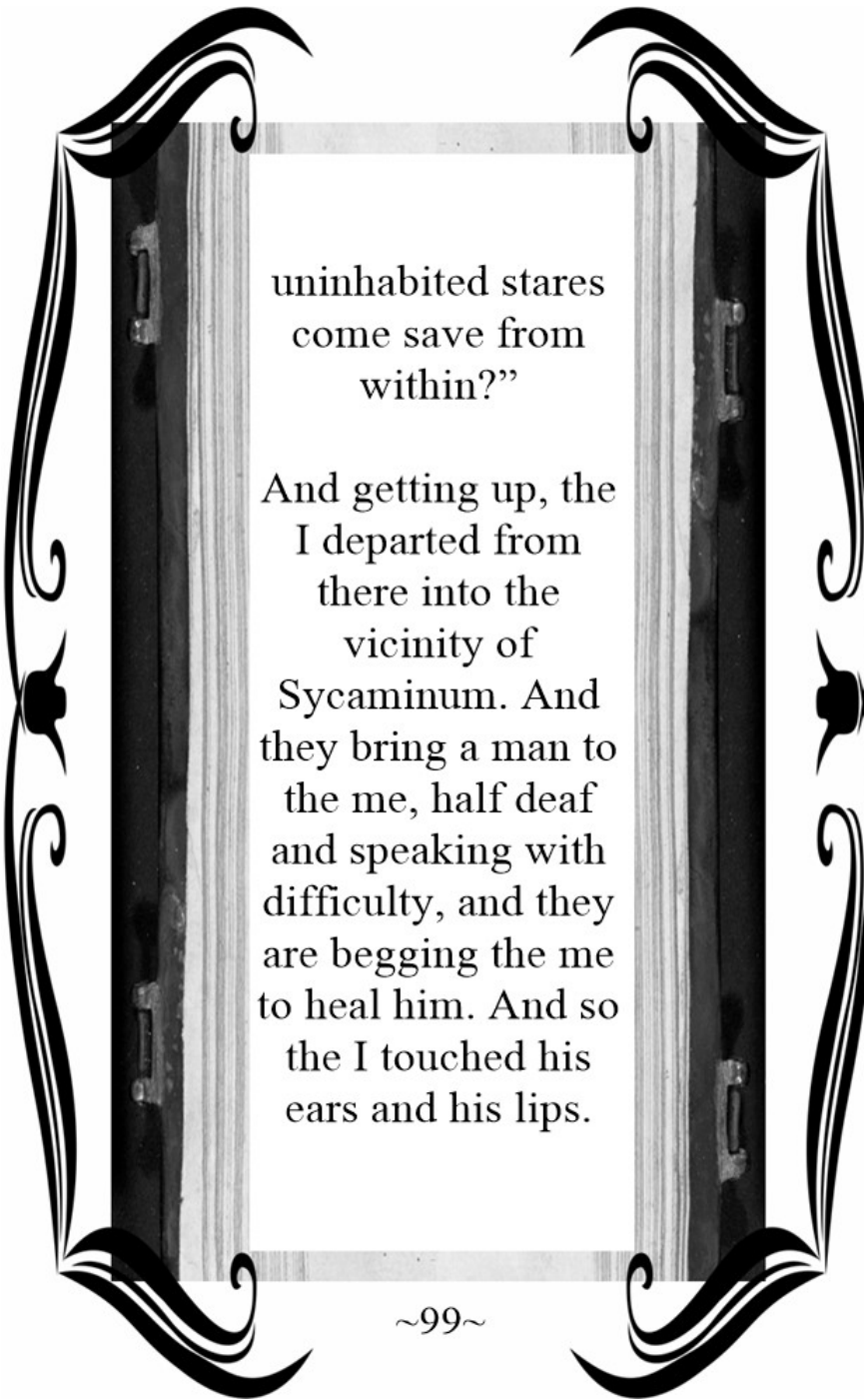
A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The background within the frame is a light gray with a subtle wood-grain texture.

which by entering
him is able to make
him unclean.

Rather, the things
coming out of a
human being are
the things making
the human being
unclean. If anyone
has ears to hear,
hear.” And when
the I had entered a
house, away from
the crowd, the
disciples asked the
me the meaning of
the parable. And
the I says to them,

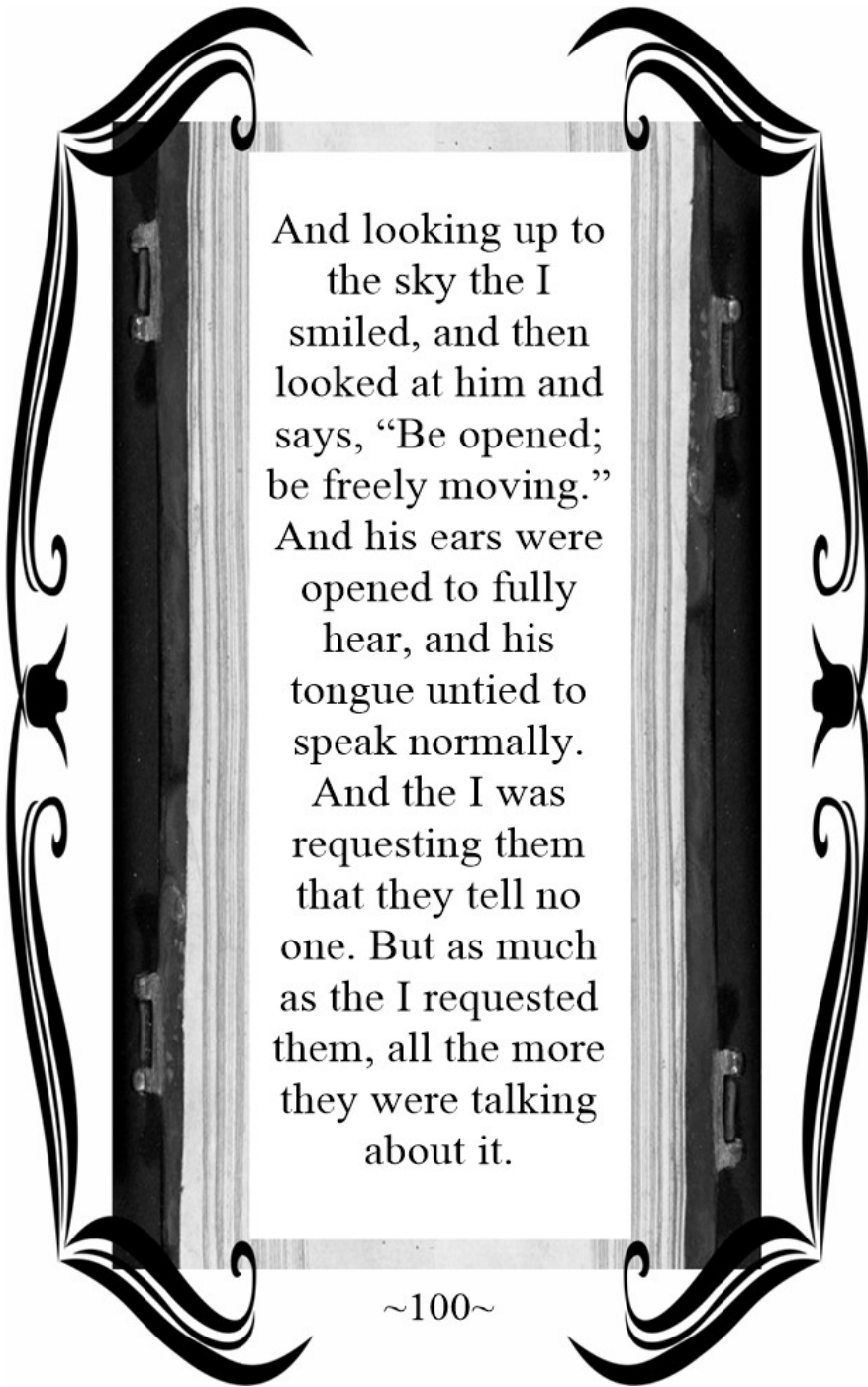


“Are you also this obtuse? Do you not understand that everything entering a human being from the outside is unable to make him unclean, since it is not entering his heart but his stomach. It is what comes out of a human being in words or even in silences that makes them clean or unclean. From where else do

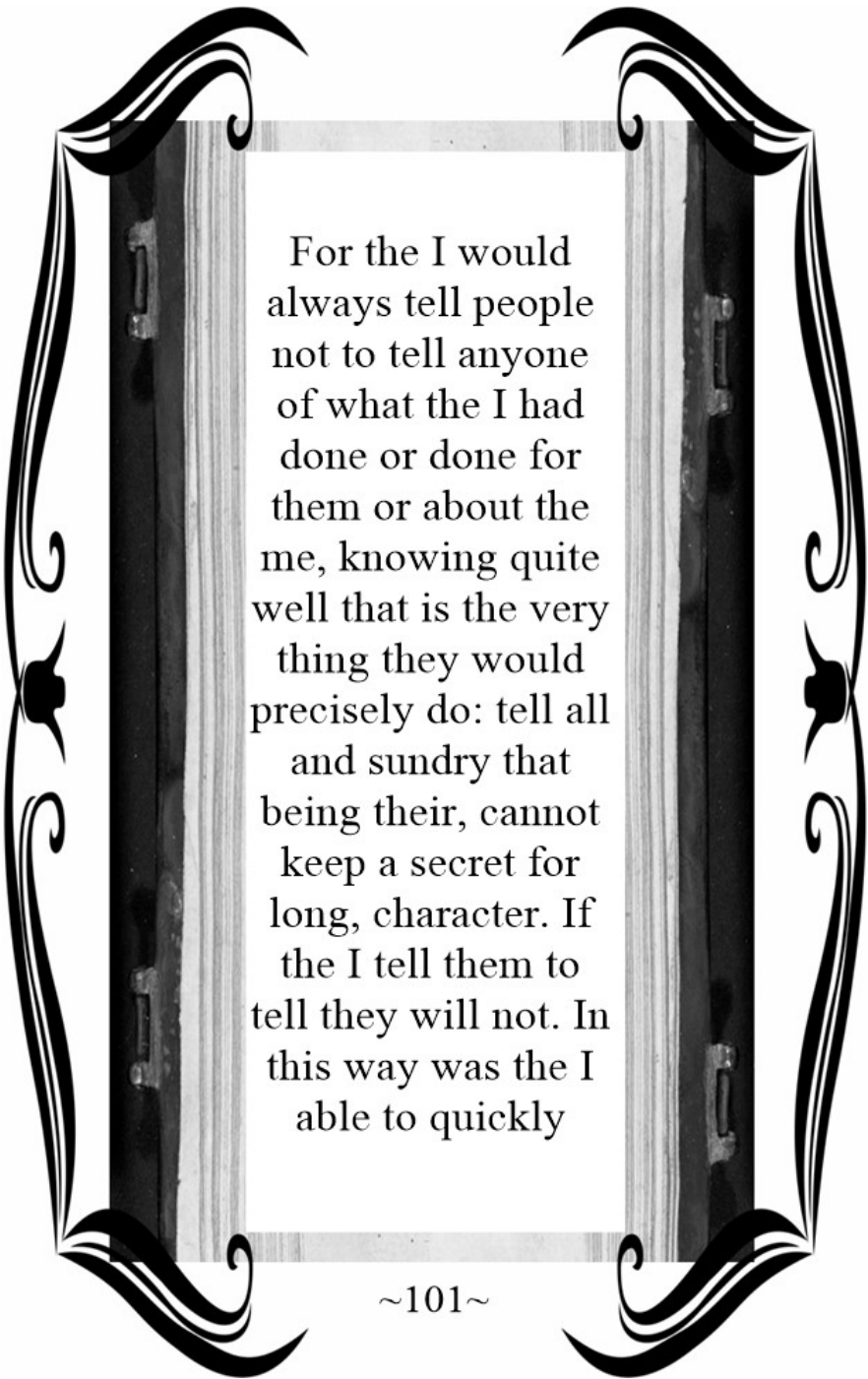


uninhabited stares
come save from
within?"

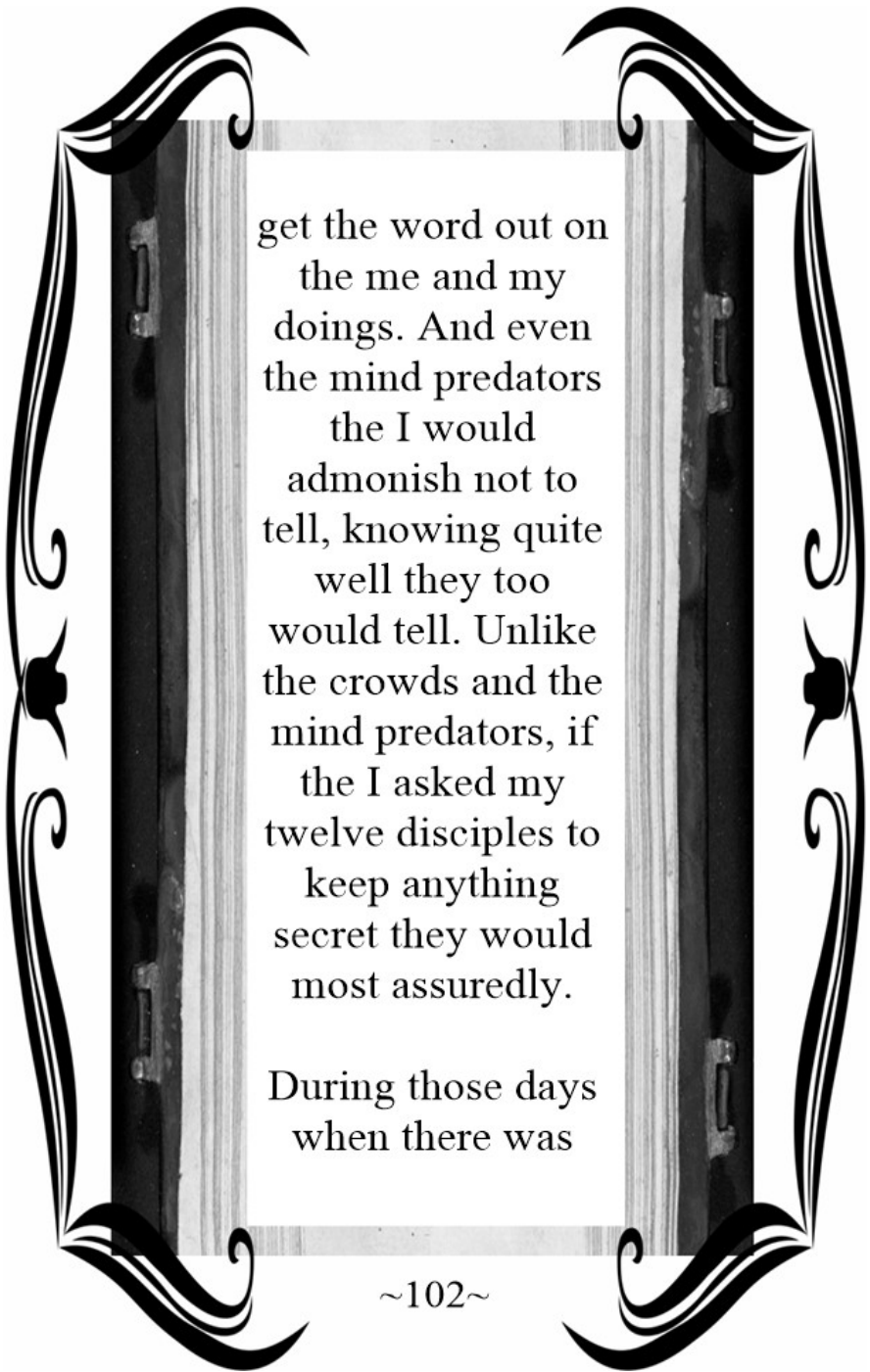
And getting up, the
I departed from
there into the
vicinity of
Sycaminum. And
they bring a man to
the me, half deaf
and speaking with
difficulty, and they
are begging the me
to heal him. And so
the I touched his
ears and his lips.

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by elaborate, symmetrical black and white decorative flourishes that resemble stylized leaves or scrolls. The text is centered on the right page of the open book.

And looking up to
the sky the I
smiled, and then
looked at him and
says, "Be opened;
be freely moving."
And his ears were
opened to fully
hear, and his
tongue untied to
speak normally.
And the I was
requesting them
that they tell no
one. But as much
as the I requested
them, all the more
they were talking
about it.

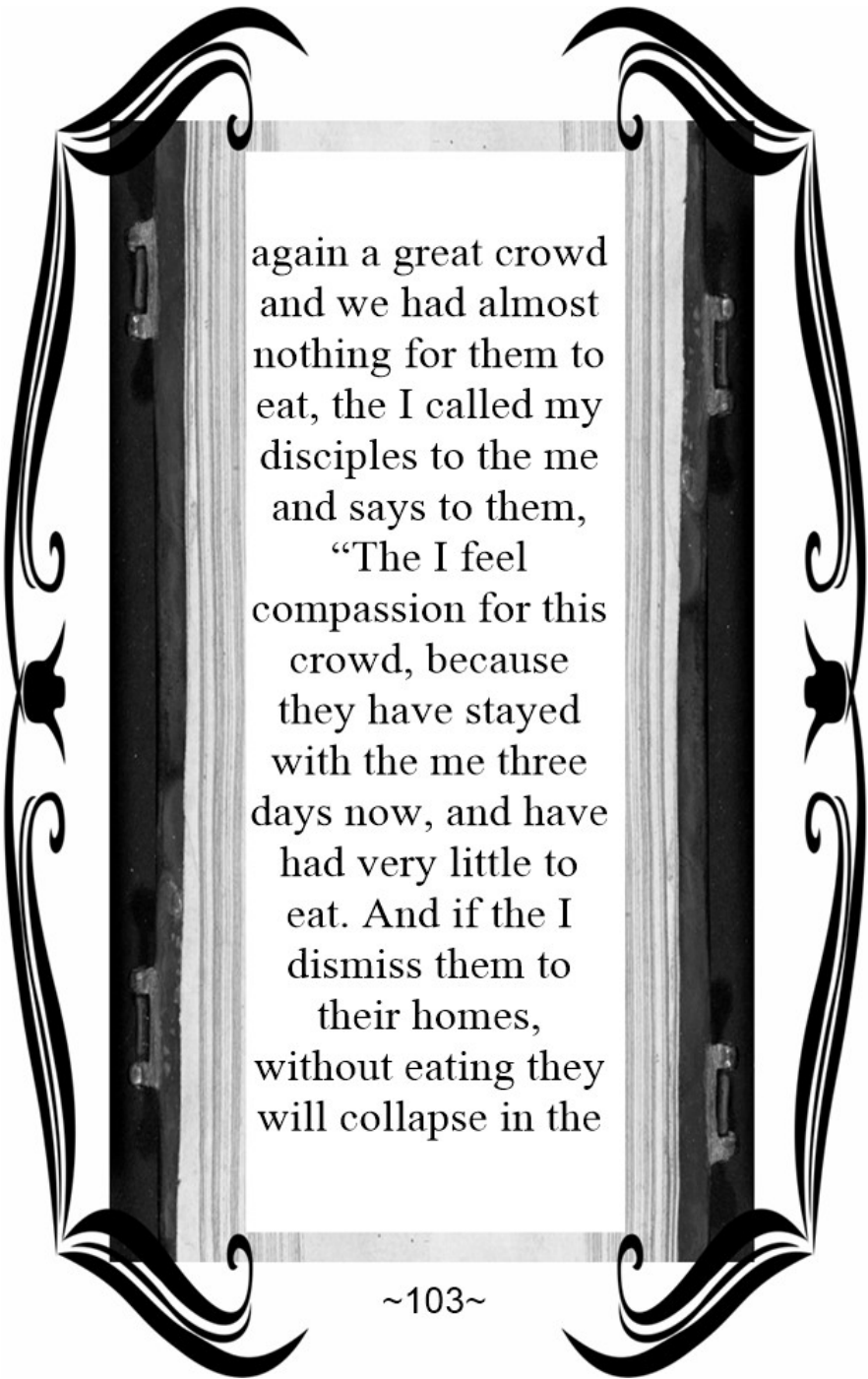


For the I would
always tell people
not to tell anyone
of what the I had
done or done for
them or about the
me, knowing quite
well that is the very
thing they would
precisely do: tell all
and sundry that
being their, cannot
keep a secret for
long, character. If
the I tell them to
tell they will not. In
this way was the I
able to quickly

A decorative frame with ornate, symmetrical scrollwork and floral motifs in black and white, surrounding the central text.

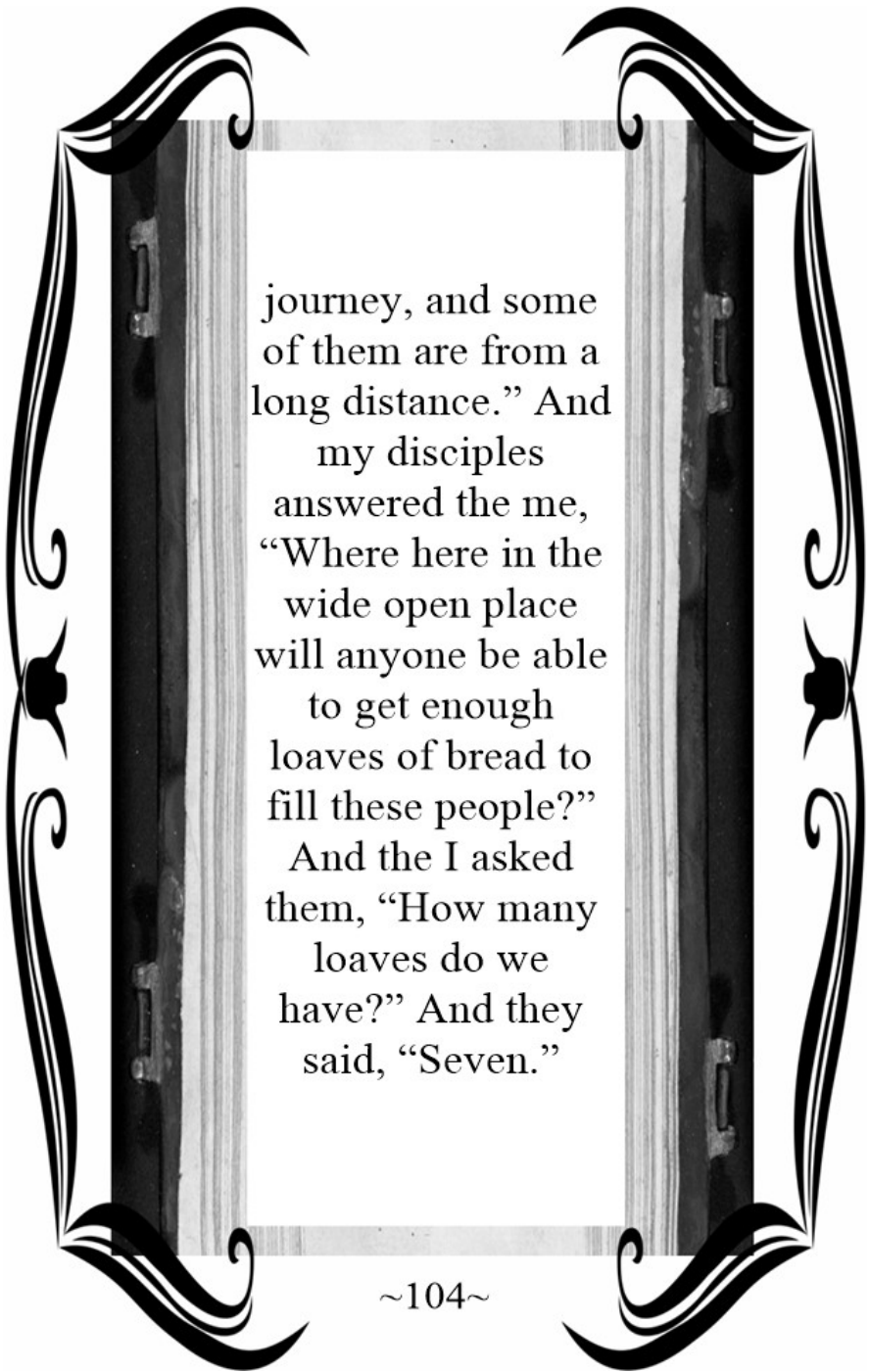
get the word out on
the me and my
doings. And even
the mind predators
the I would
admonish not to
tell, knowing quite
well they too
would tell. Unlike
the crowds and the
mind predators, if
the I asked my
twelve disciples to
keep anything
secret they would
most assuredly.

During those days
when there was

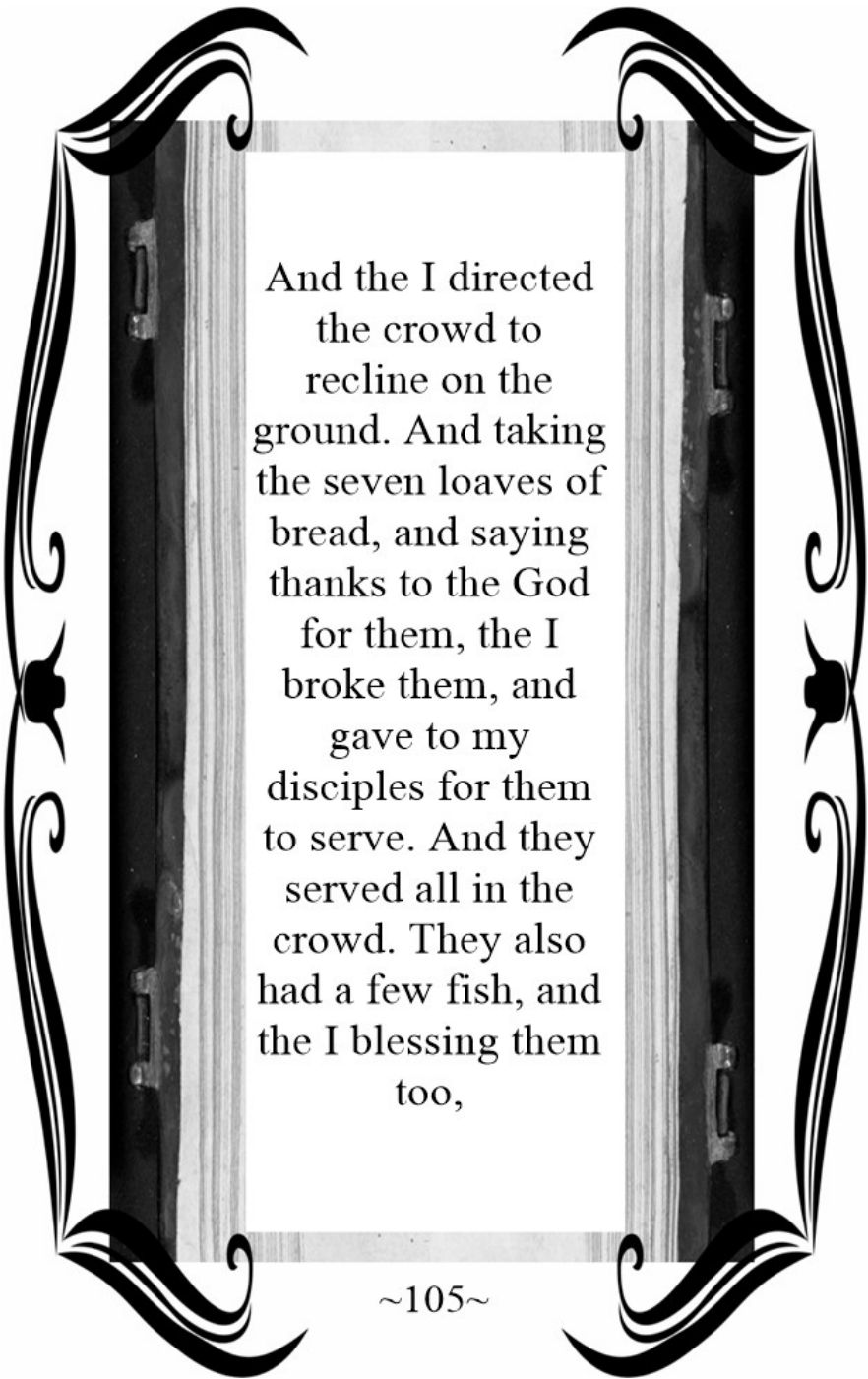


again a great crowd
and we had almost
nothing for them to
eat, the I called my
disciples to the me
and says to them,

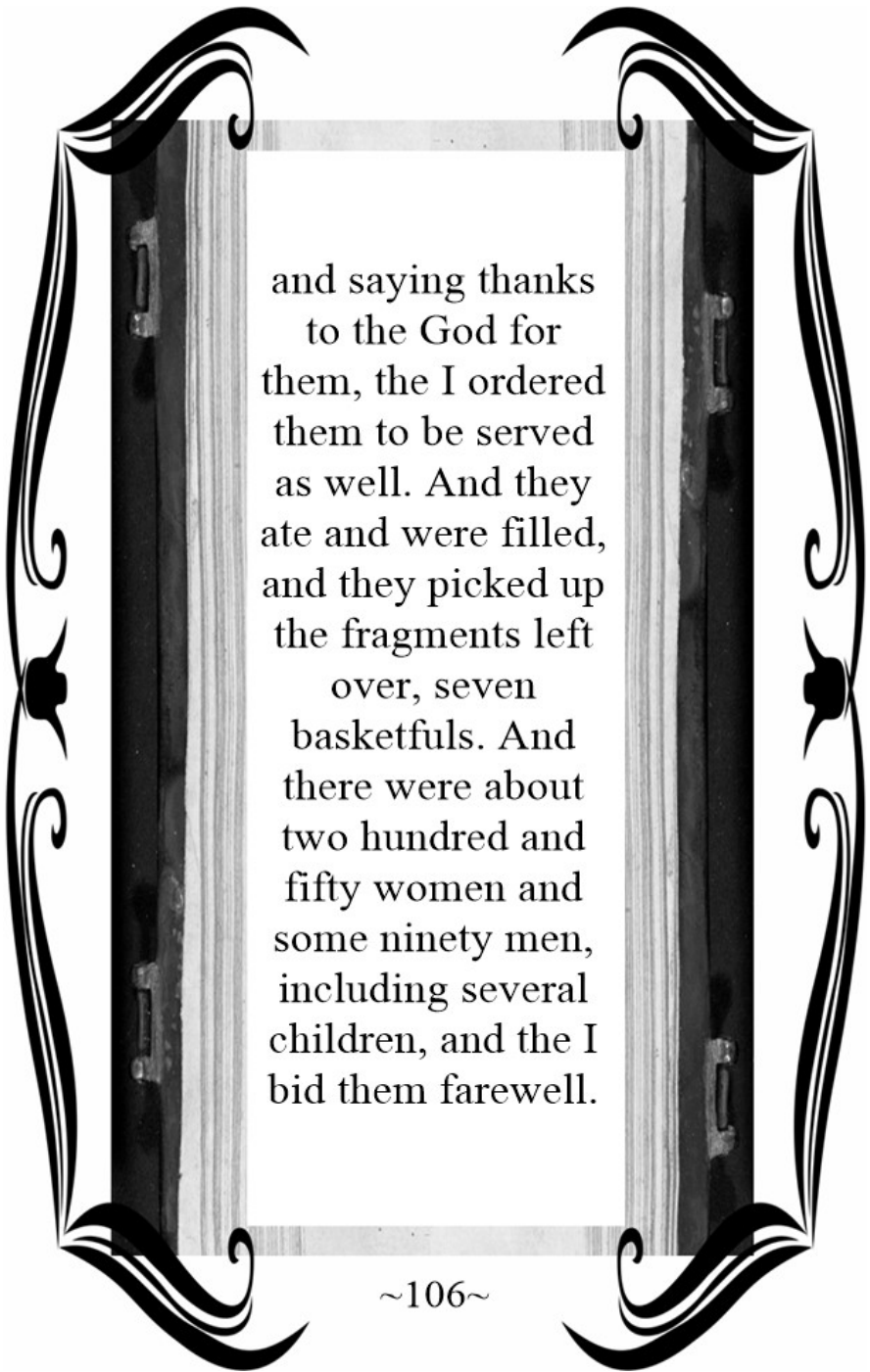
“The I feel
compassion for this
crowd, because
they have stayed
with the me three
days now, and have
had very little to
eat. And if the I
dismiss them to
their homes,
without eating they
will collapse in the

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border consisting of black and white swirling lines. The text is centered on the right page of the open book.

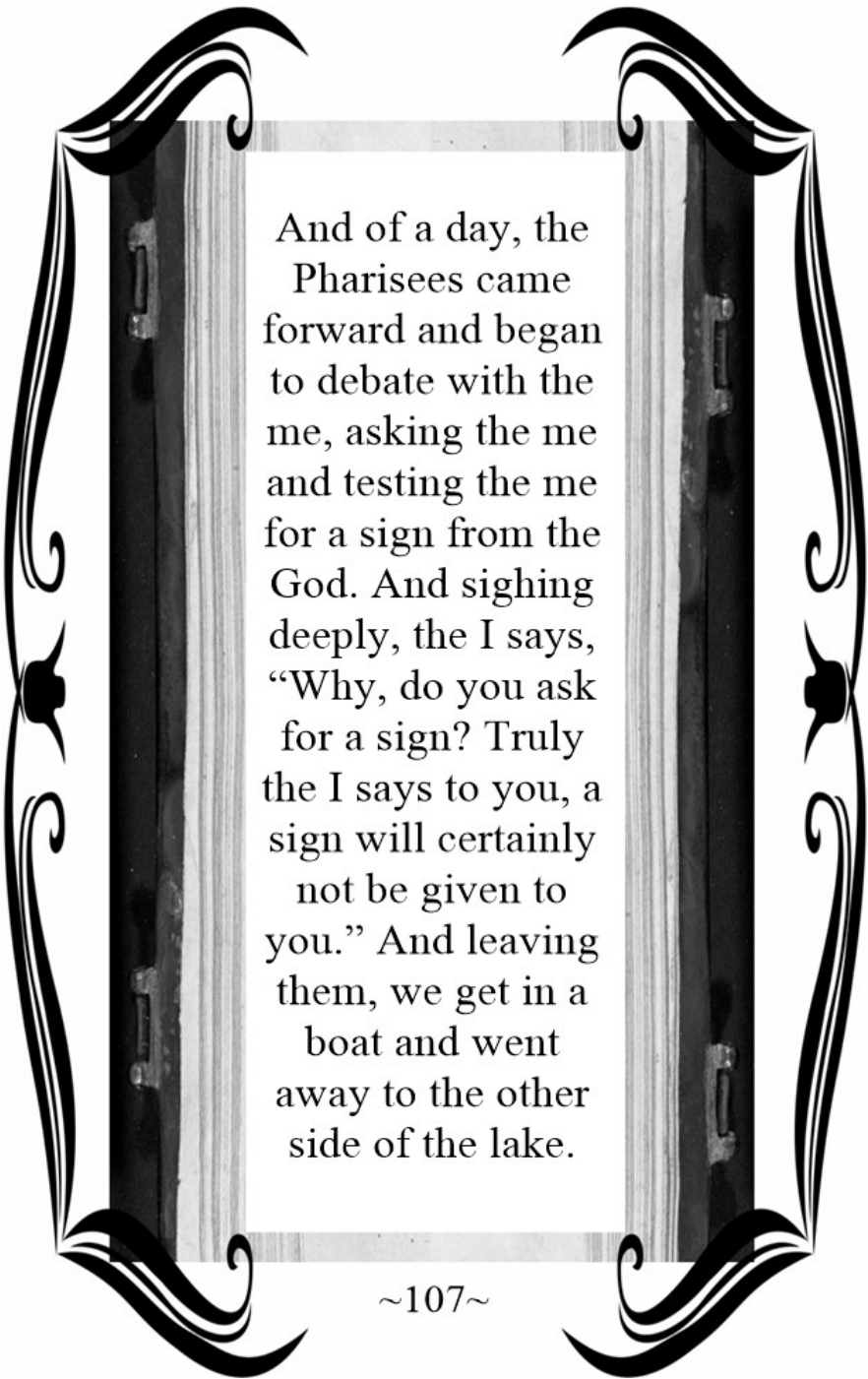
journey, and some
of them are from a
long distance.” And
my disciples
answered the me,
“Where here in the
wide open place
will anyone be able
to get enough
loaves of bread to
fill these people?”
And the I asked
them, “How many
loaves do we
have?” And they
said, “Seven.”

A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The text is centered within this opening.

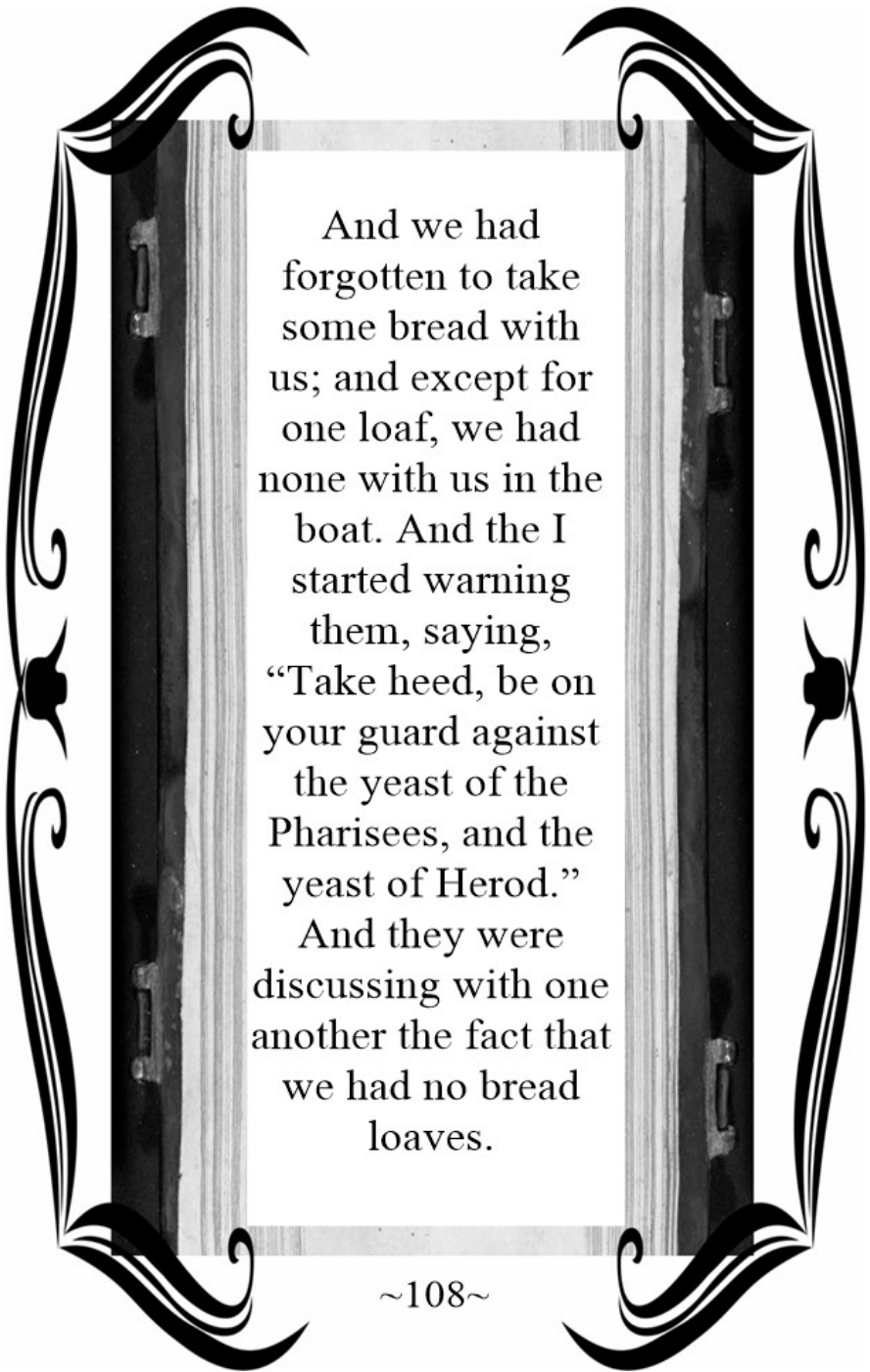
And the I directed
the crowd to
recline on the
ground. And taking
the seven loaves of
bread, and saying
thanks to the God
for them, the I
broke them, and
gave to my
disciples for them
to serve. And they
served all in the
crowd. They also
had a few fish, and
the I blessing them
too,

A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The text is centered within this opening.

and saying thanks
to the God for
them, the I ordered
them to be served
as well. And they
ate and were filled,
and they picked up
the fragments left
over, seven
basketfuls. And
there were about
two hundred and
fifty women and
some ninety men,
including several
children, and the I
bid them farewell.

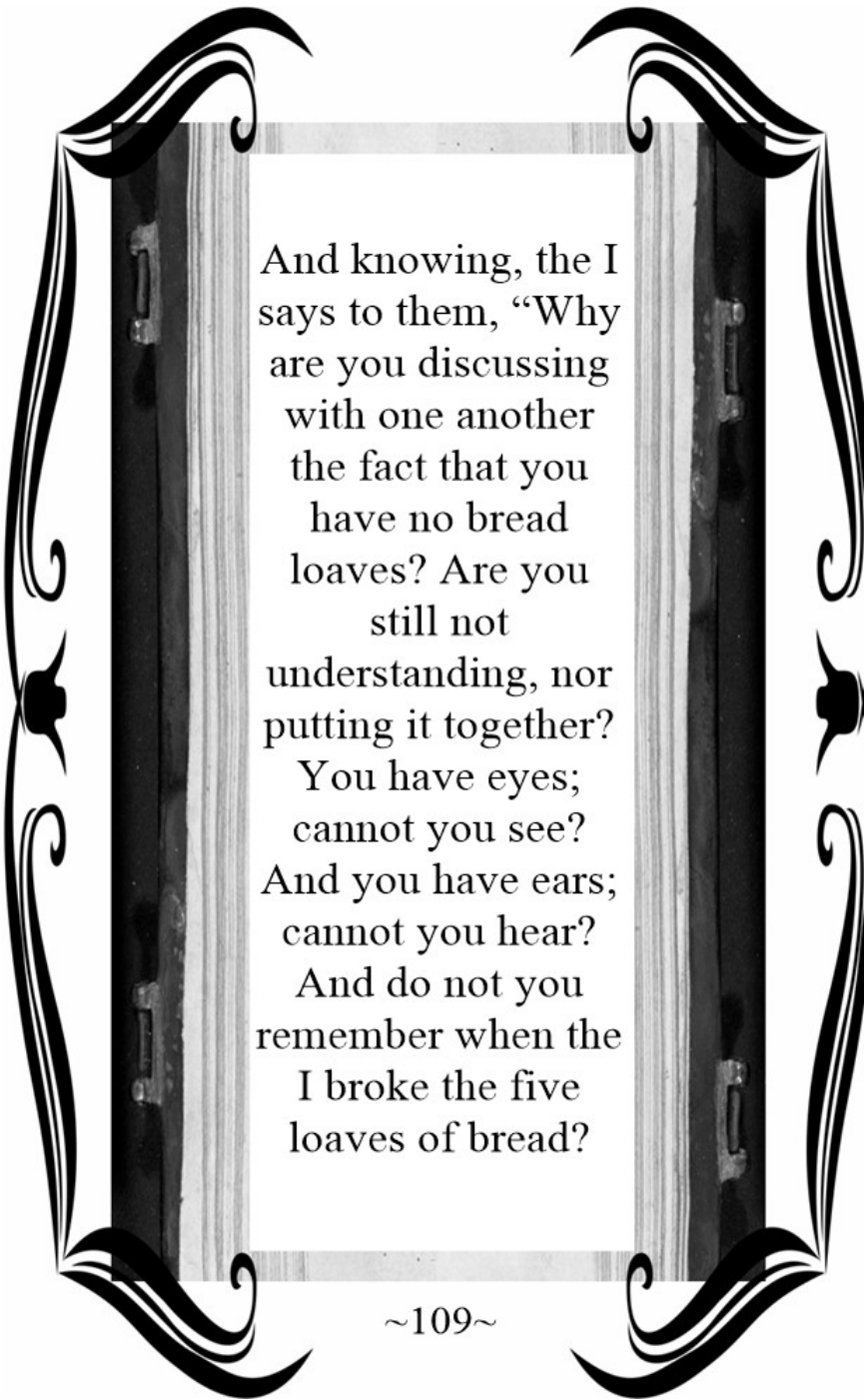
A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The text is centered within this opening.

And of a day, the
Pharisees came
forward and began
to debate with the
me, asking the me
and testing the me
for a sign from the
God. And sighing
deeply, the I says,
“Why, do you ask
for a sign? Truly
the I says to you, a
sign will certainly
not be given to
you.” And leaving
them, we get in a
boat and went
away to the other
side of the lake.

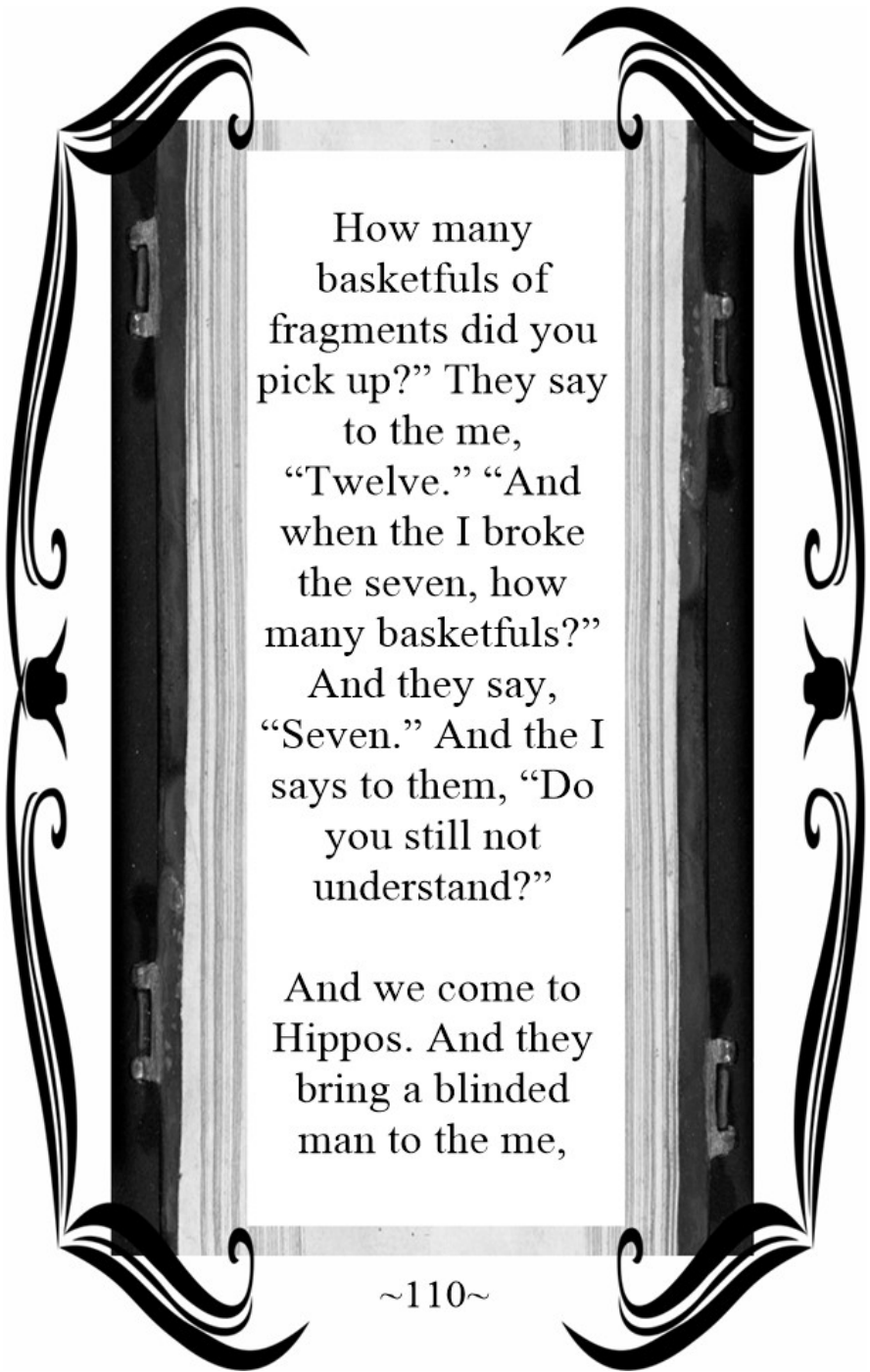
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border consisting of black and white swirling lines. The text is centered on the right page.

And we had
forgotten to take
some bread with
us; and except for
one loaf, we had
none with us in the
boat. And the I
started warning
them, saying,
“Take heed, be on
your guard against
the yeast of the
Pharisees, and the
yeast of Herod.”

And they were
discussing with one
another the fact that
we had no bread
loaves.

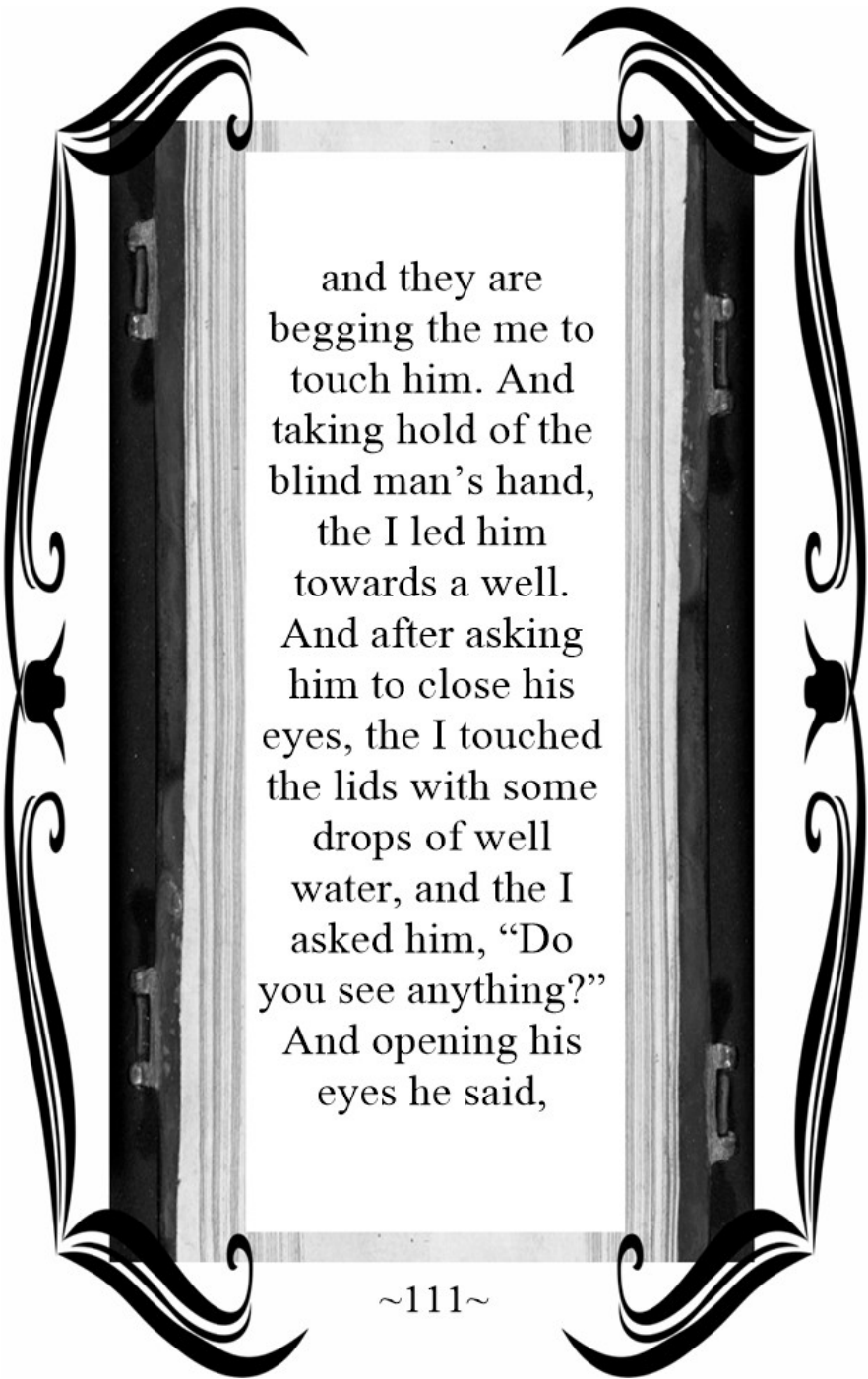


And knowing, the I
says to them, “Why
are you discussing
with one another
the fact that you
have no bread
loaves? Are you
still not
understanding, nor
putting it together?
You have eyes;
cannot you see?
And you have ears;
cannot you hear?
And do not you
remember when the
I broke the five
loaves of bread?

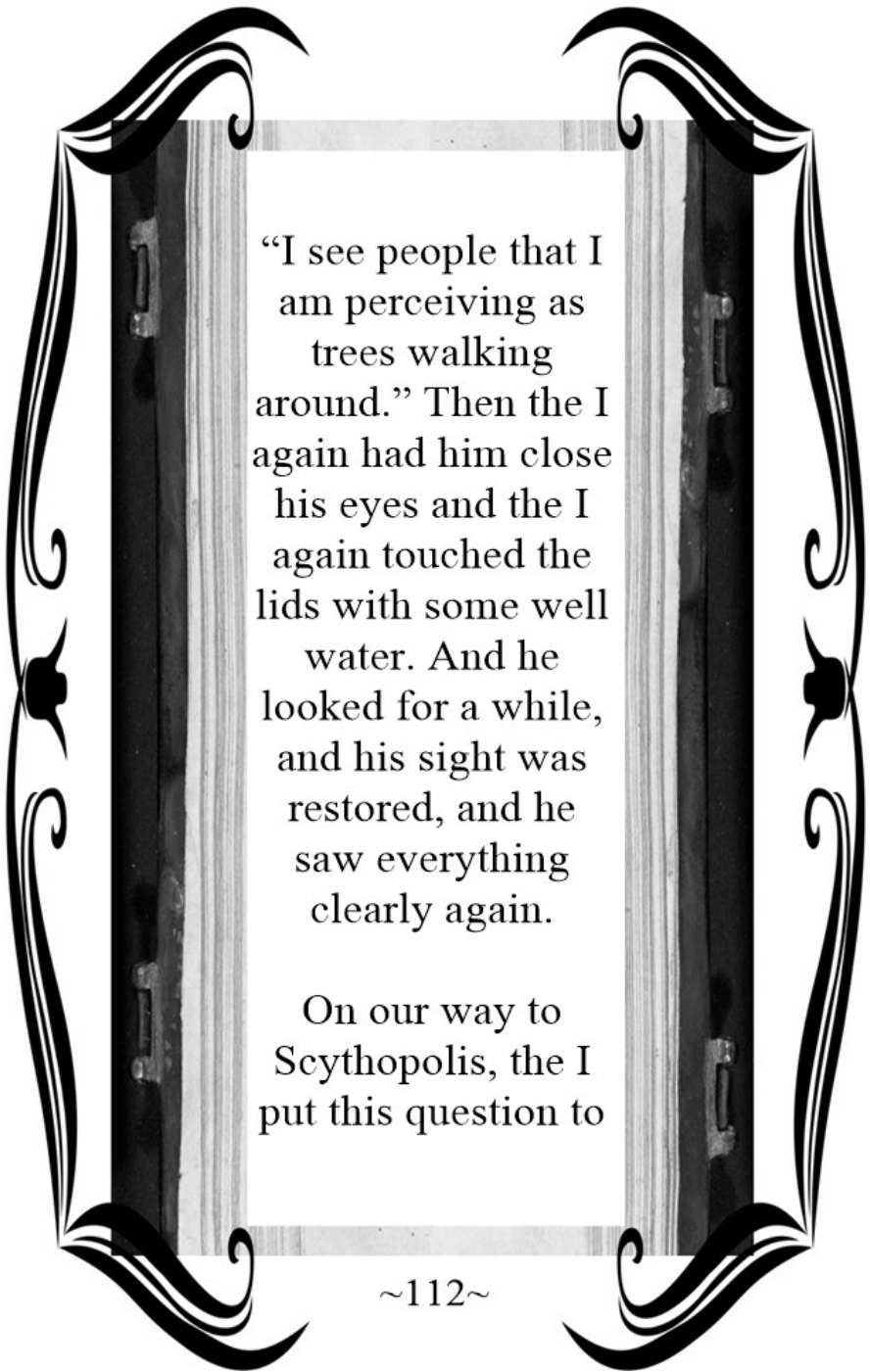
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative border consisting of black and white swirling lines. The text is centered on the right page.

How many
basketfuls of
fragments did you
pick up?" They say
to the me,
"Twelve." "And
when the I broke
the seven, how
many basketfuls?"
And they say,
"Seven." And the I
says to them, "Do
you still not
understand?"

And we come to
Hippos. And they
bring a blinded
man to the me,

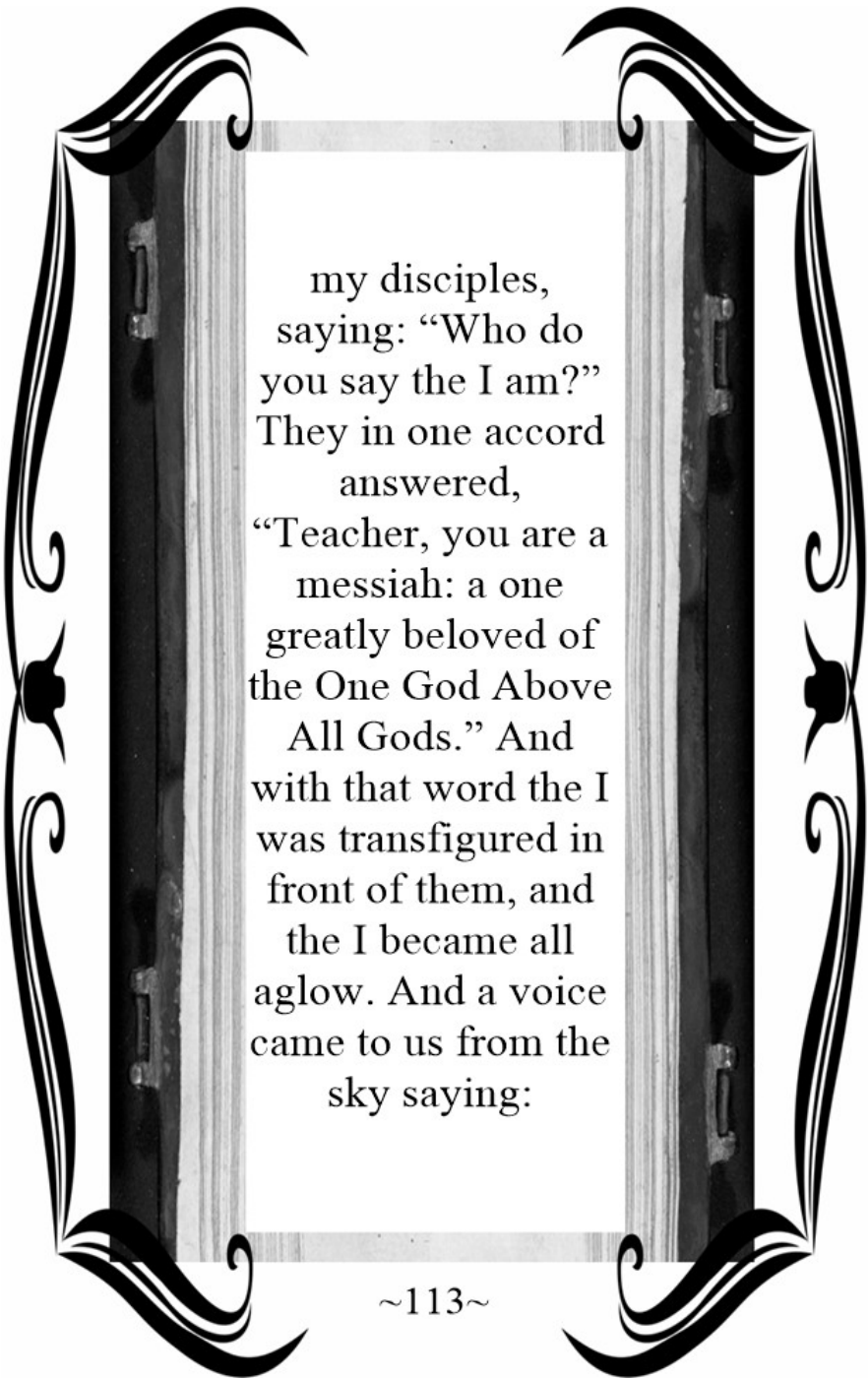


and they are
begging the me to
touch him. And
taking hold of the
blind man's hand,
the I led him
towards a well.
And after asking
him to close his
eyes, the I touched
the lids with some
drops of well
water, and the I
asked him, "Do
you see anything?"
And opening his
eyes he said,

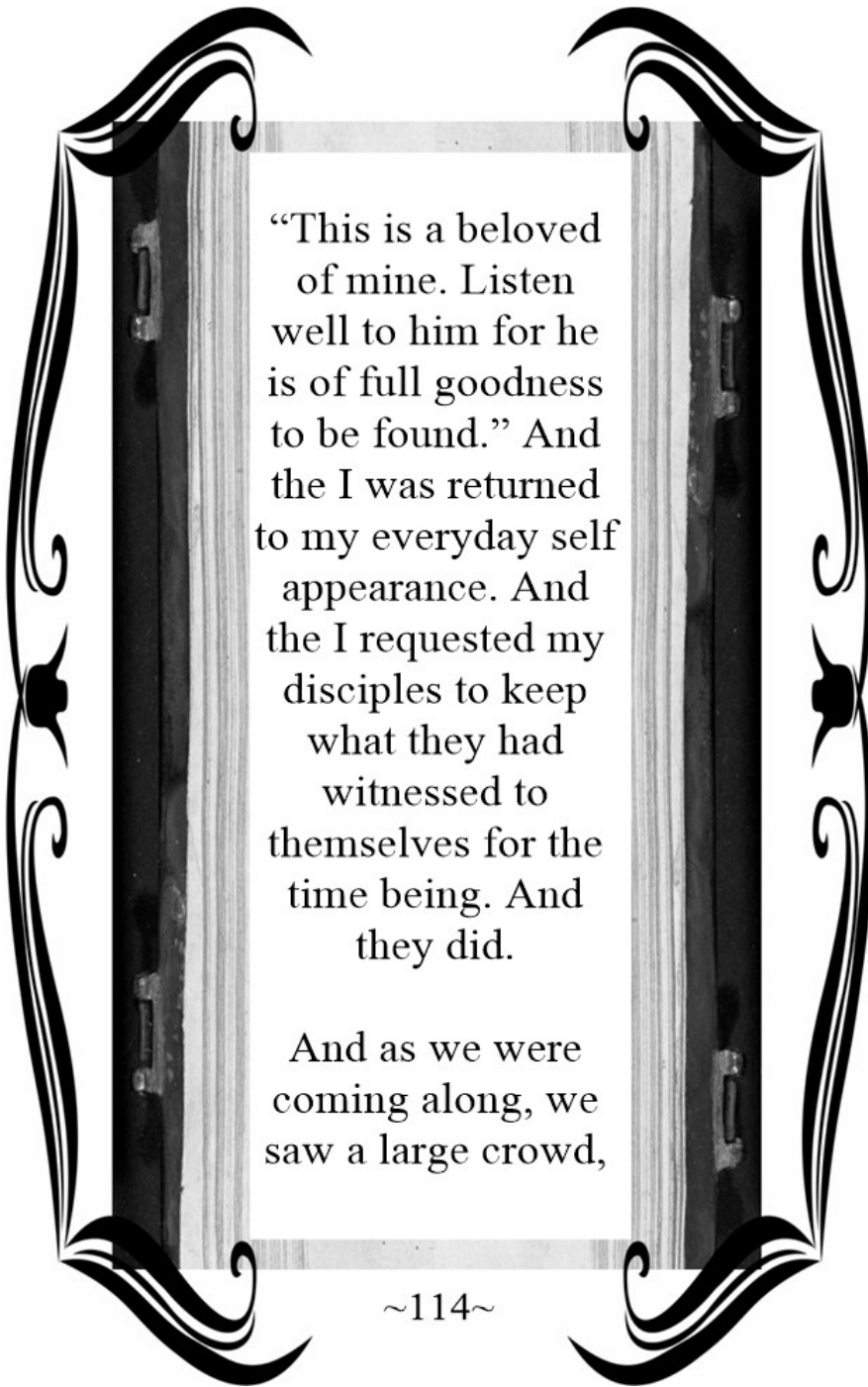
A decorative frame with ornate, symmetrical scrollwork and floral motifs surrounds the text. The frame is black with white highlights, giving it a three-dimensional appearance. It encloses the text area, which is set against a background of an open book with visible pages and binding.

“I see people that I
am perceiving as
trees walking
around.” Then the I
again had him close
his eyes and the I
again touched the
lids with some well
water. And he
looked for a while,
and his sight was
restored, and he
saw everything
clearly again.

On our way to
Scythopolis, the I
put this question to

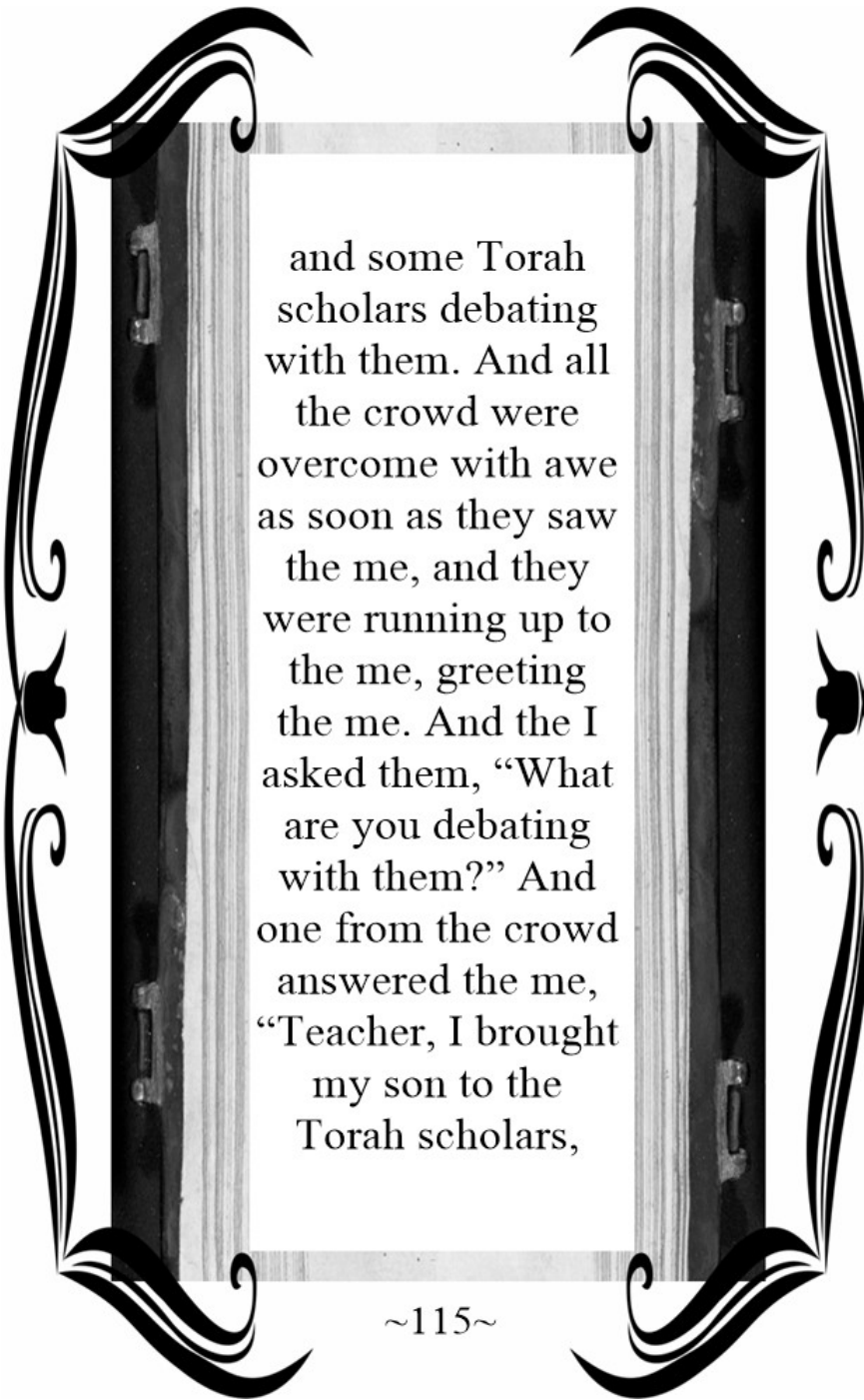
A decorative frame with ornate, symmetrical scrollwork and floral motifs surrounds the central text. The frame is composed of black and white lines, creating a stylized border.

my disciples,
saying: "Who do
you say the I am?"
They in one accord
answered,
"Teacher, you are a
messiah: a one
greatly beloved of
the One God Above
All Gods." And
with that word the I
was transfigured in
front of them, and
the I became all
aglow. And a voice
came to us from the
sky saying:

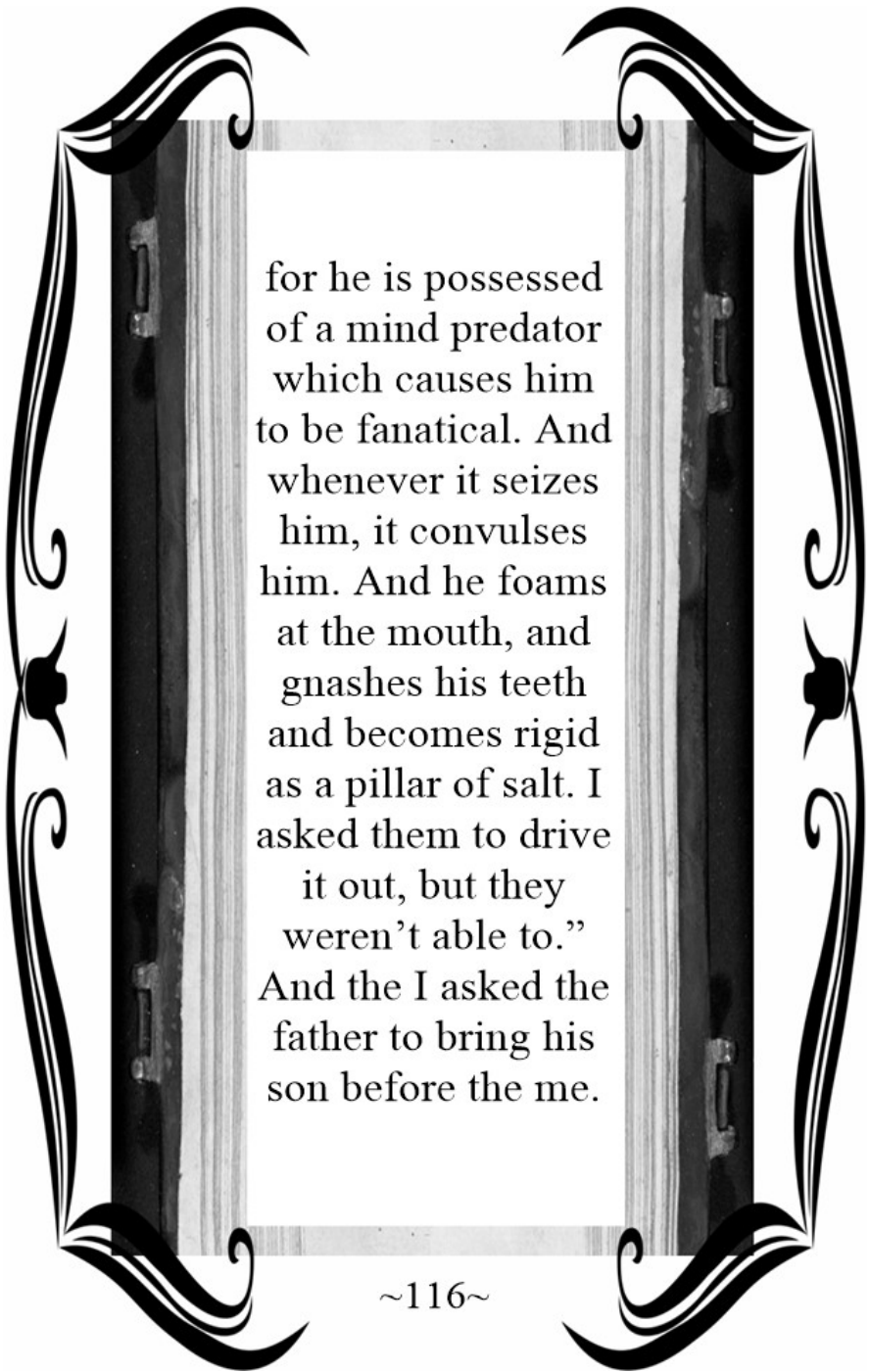
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative border consisting of black and white swirling lines. The text is centered on the right page.

“This is a beloved
of mine. Listen
well to him for he
is of full goodness
to be found.” And
the I was returned
to my everyday self
appearance. And
the I requested my
disciples to keep
what they had
witnessed to
themselves for the
time being. And
they did.

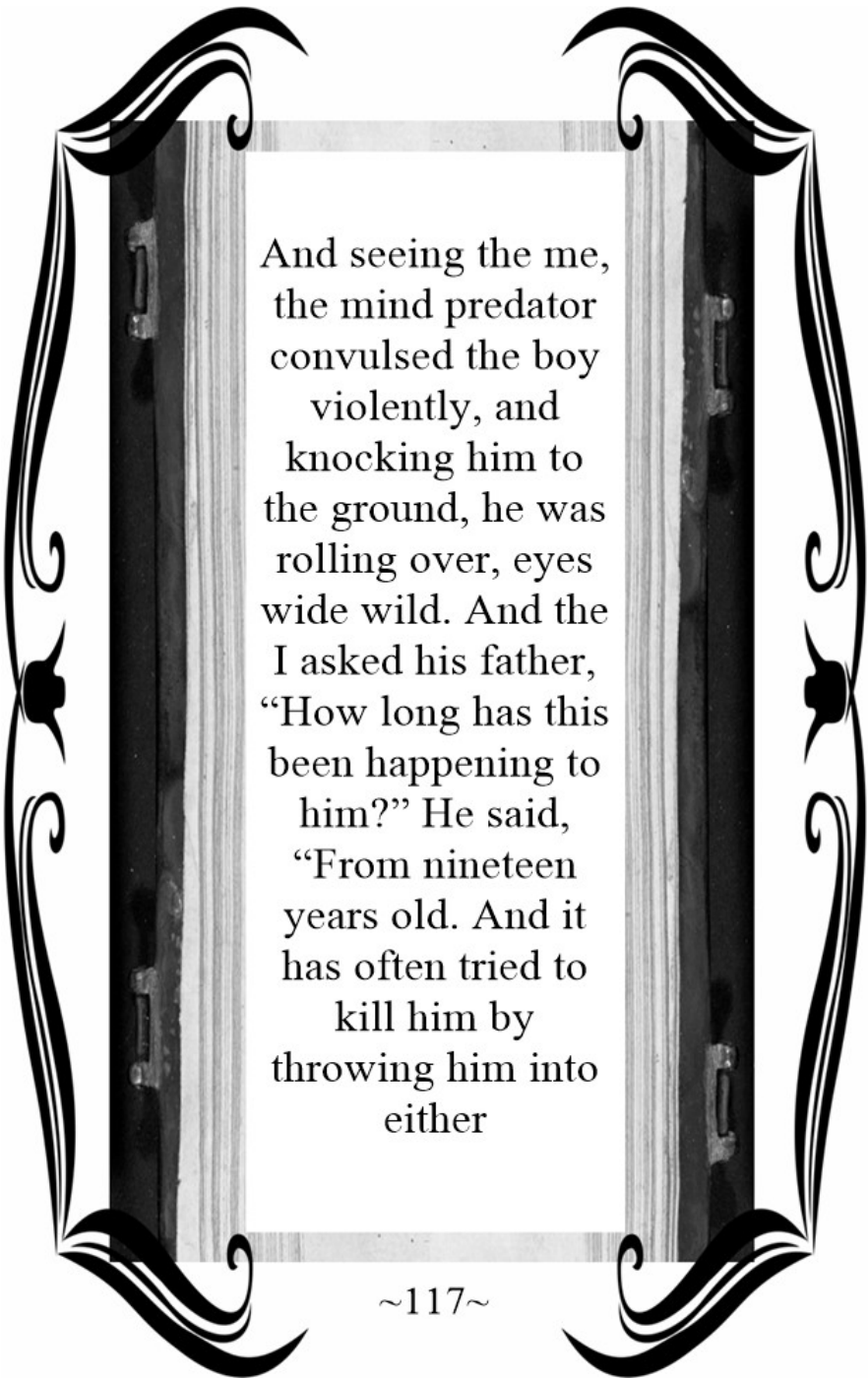
And as we were
coming along, we
saw a large crowd,



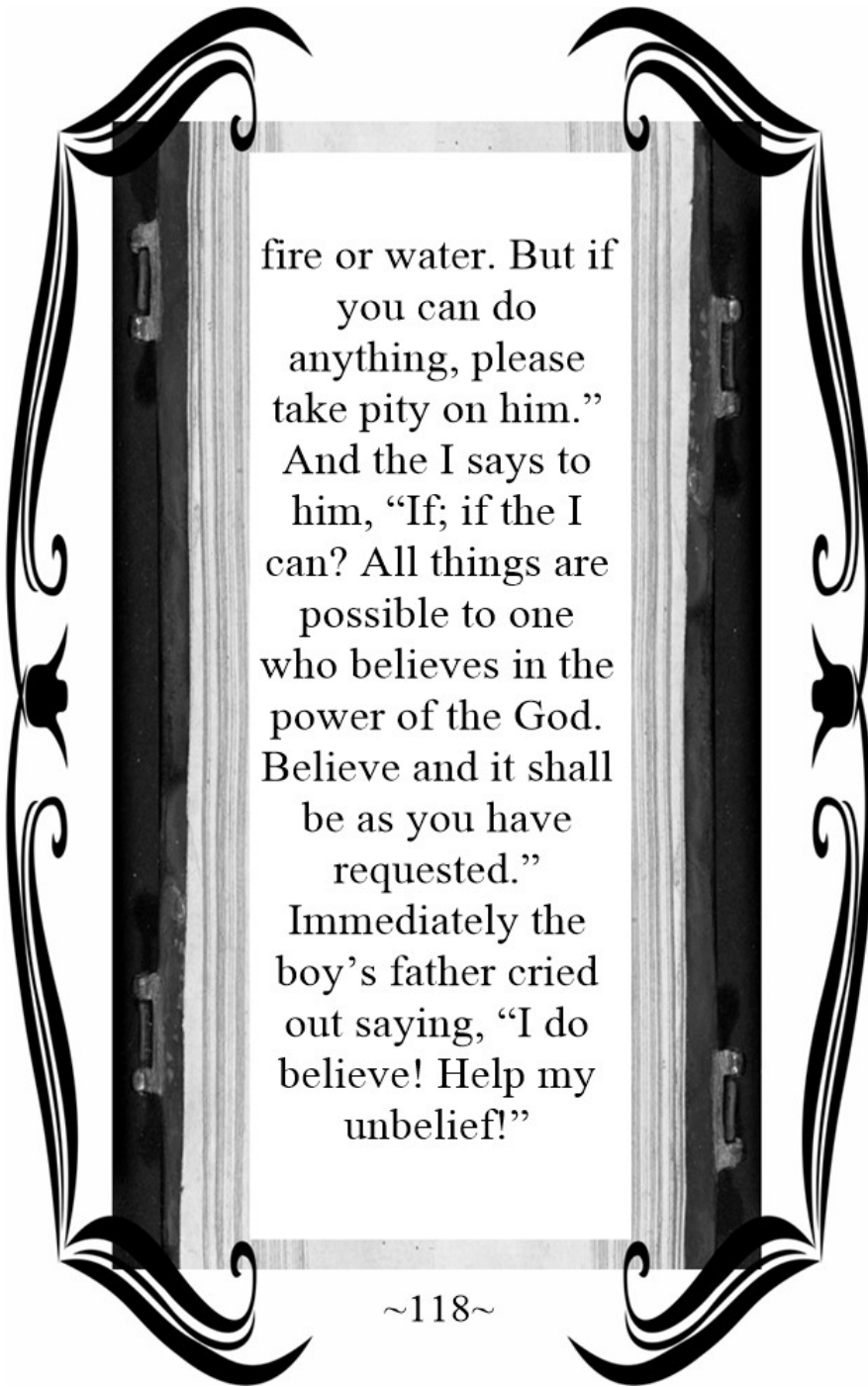
and some Torah
scholars debating
with them. And all
the crowd were
overcome with awe
as soon as they saw
the me, and they
were running up to
the me, greeting
the me. And the I
asked them, "What
are you debating
with them?" And
one from the crowd
answered the me,
"Teacher, I brought
my son to the
Torah scholars,

A decorative frame with ornate, symmetrical scrollwork and floral motifs surrounds the text. The frame is composed of black and white lines, creating a stylized border.

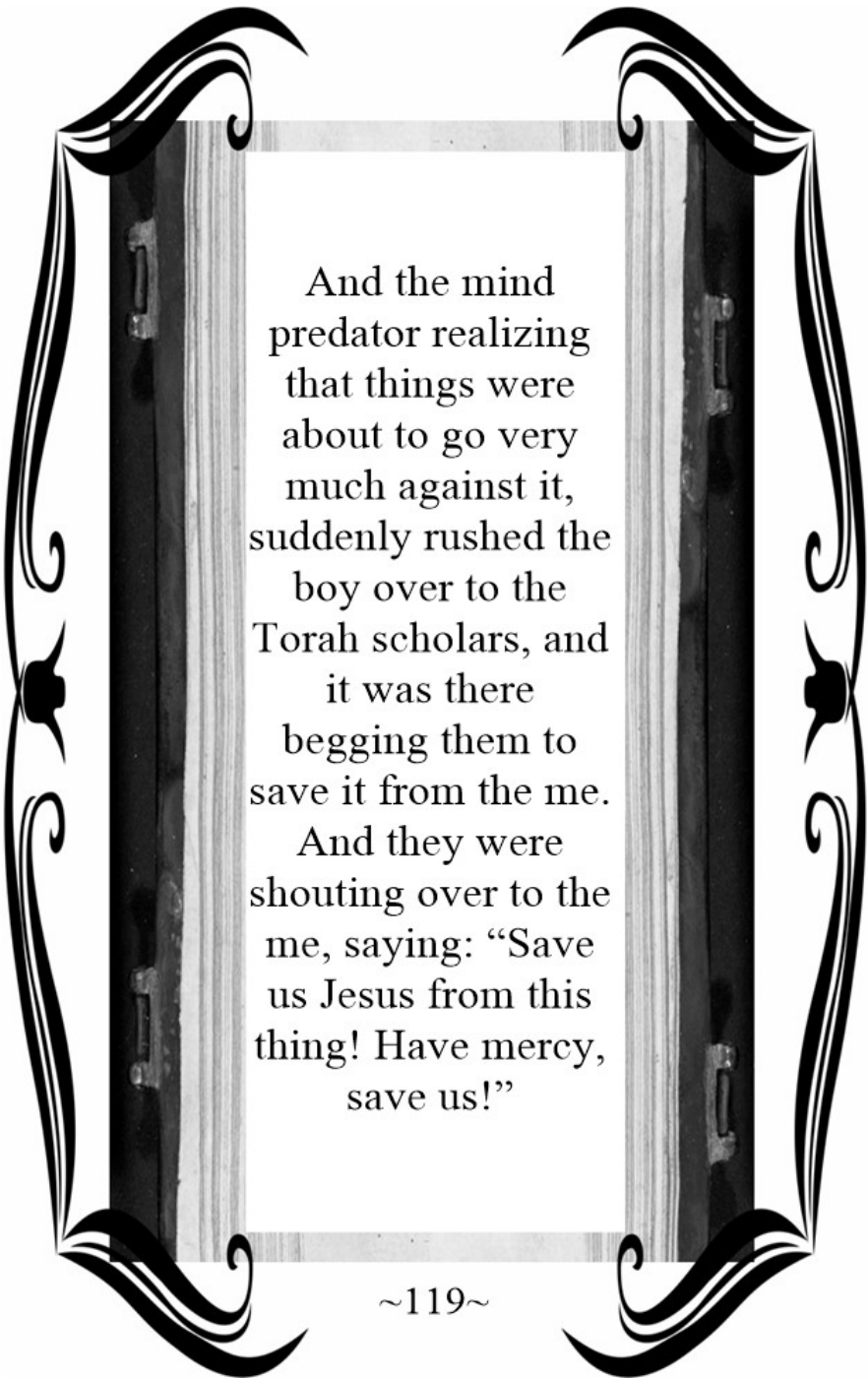
for he is possessed
of a mind predator
which causes him
to be fanatical. And
whenever it seizes
him, it convulses
him. And he foams
at the mouth, and
gnashes his teeth
and becomes rigid
as a pillar of salt. I
asked them to drive
it out, but they
weren't able to.”
And the I asked the
father to bring his
son before the me.



And seeing the me,
the mind predator
convulsed the boy
violently, and
knocking him to
the ground, he was
rolling over, eyes
wide wild. And the
I asked his father,
“How long has this
been happening to
him?” He said,
“From nineteen
years old. And it
has often tried to
kill him by
throwing him into
either

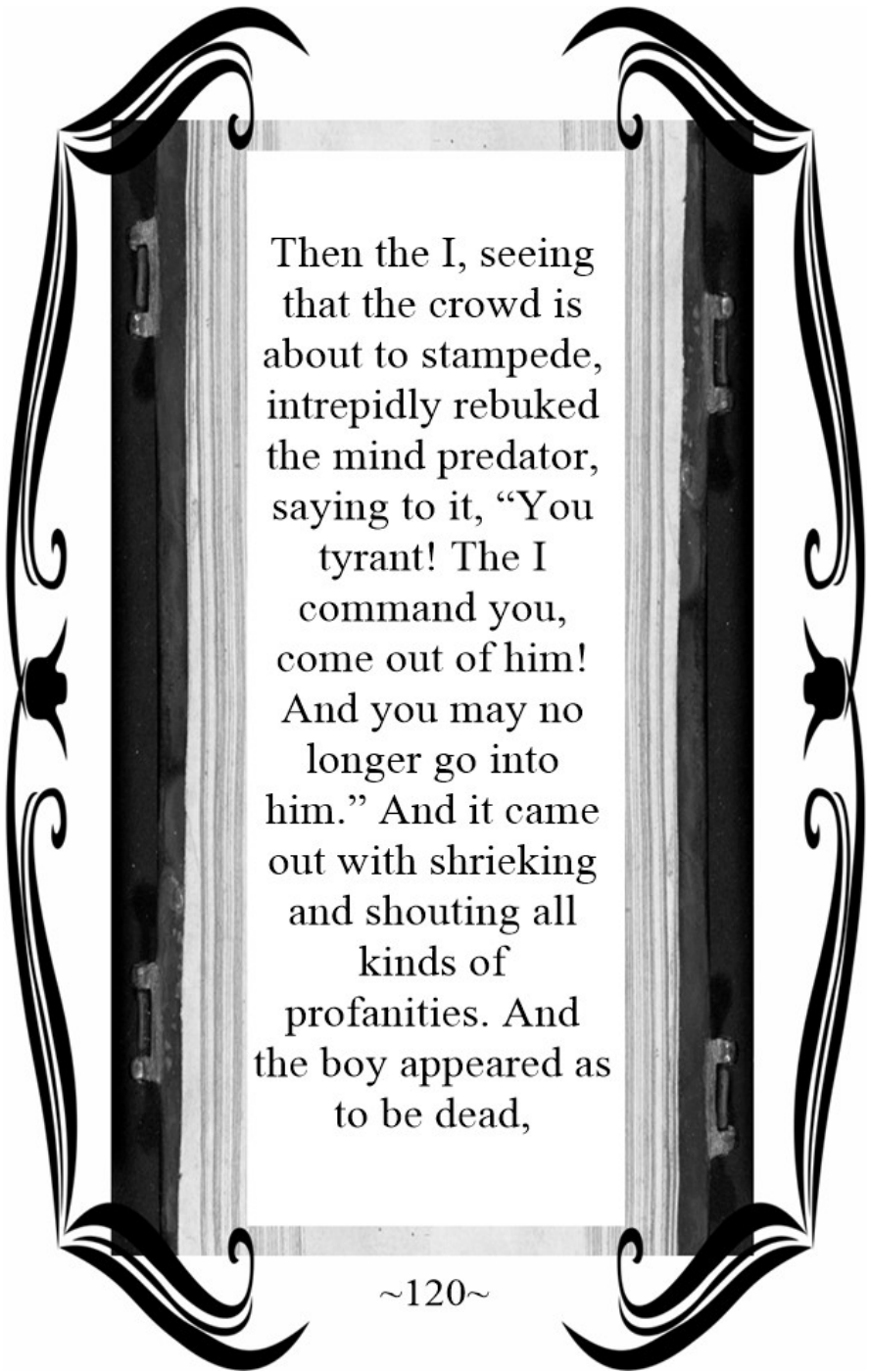


fire or water. But if
you can do
anything, please
take pity on him.”
And the I says to
him, “If; if the I
can? All things are
possible to one
who believes in the
power of the God.
Believe and it shall
be as you have
requested.”
Immediately the
boy’s father cried
out saying, “I do
believe! Help my
unbelief!”

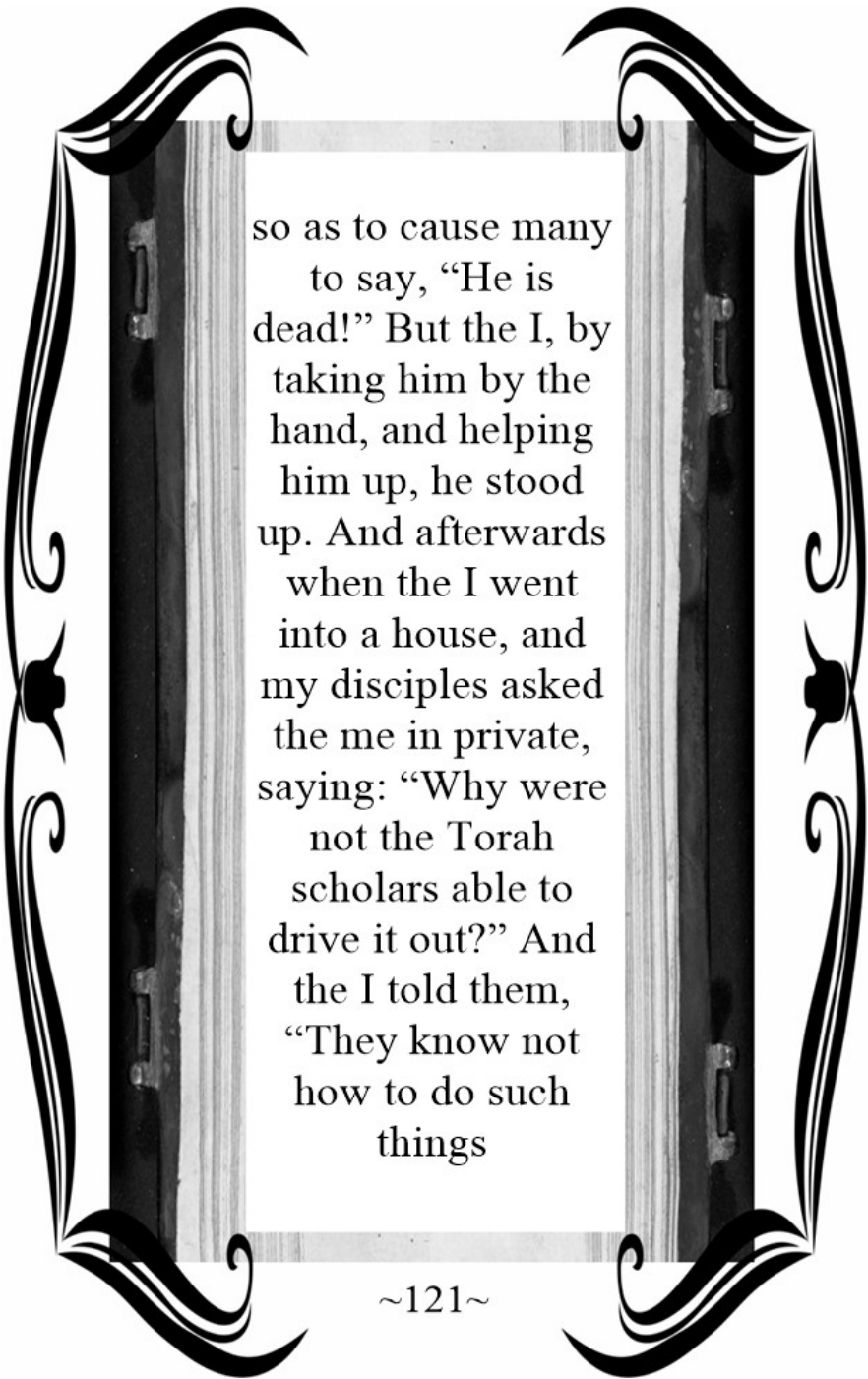


And the mind
predator realizing
that things were
about to go very
much against it,
suddenly rushed the
boy over to the
Torah scholars, and
it was there
begging them to
save it from the me.

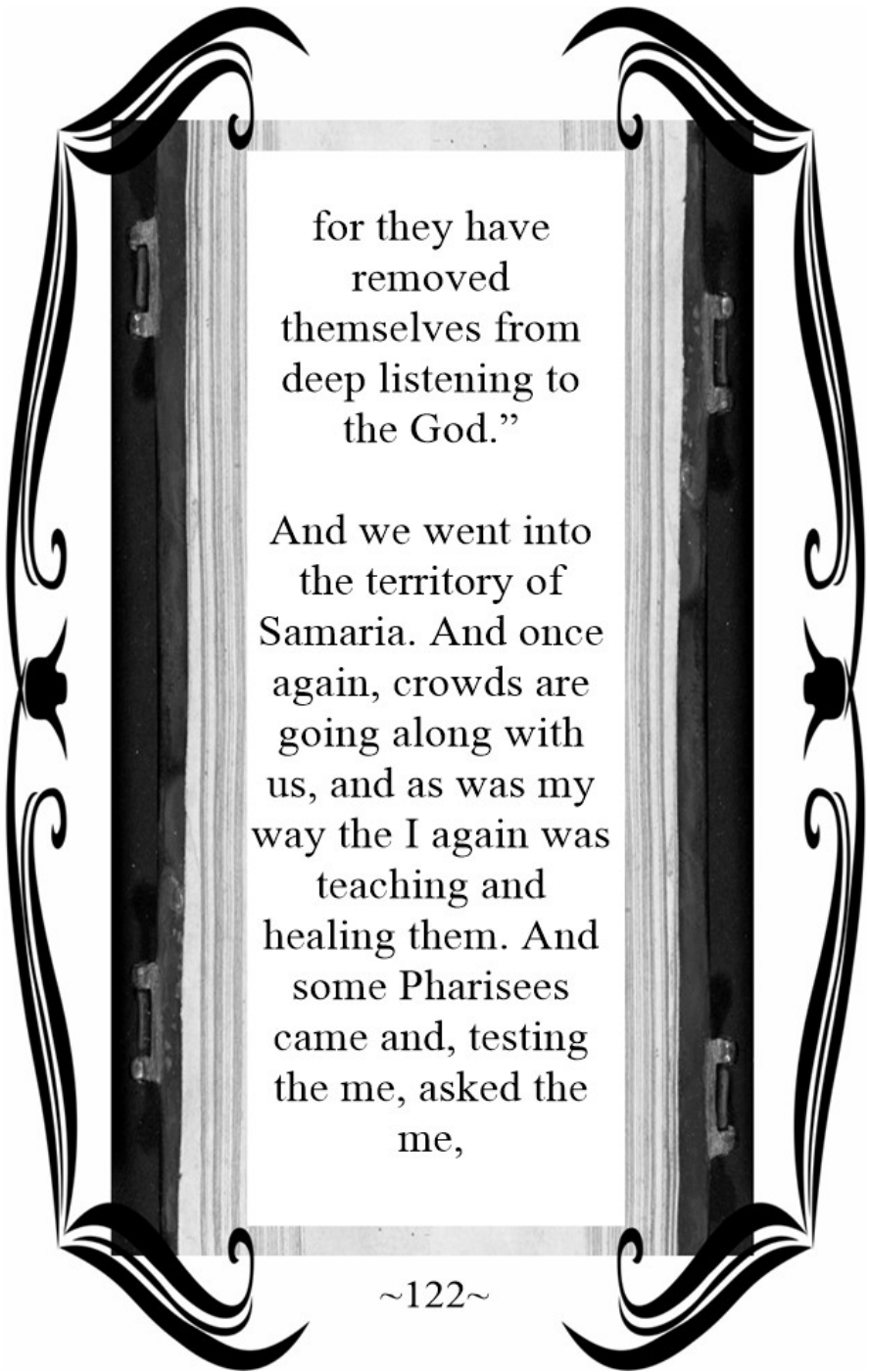
And they were
shouting over to the
me, saying: "Save
us Jesus from this
thing! Have mercy,
save us!"



Then the I, seeing
that the crowd is
about to stampede,
intrepidly rebuked
the mind predator,
saying to it, "You
tyrant! The I
command you,
come out of him!
And you may no
longer go into
him." And it came
out with shrieking
and shouting all
kinds of
profanities. And
the boy appeared as
to be dead,

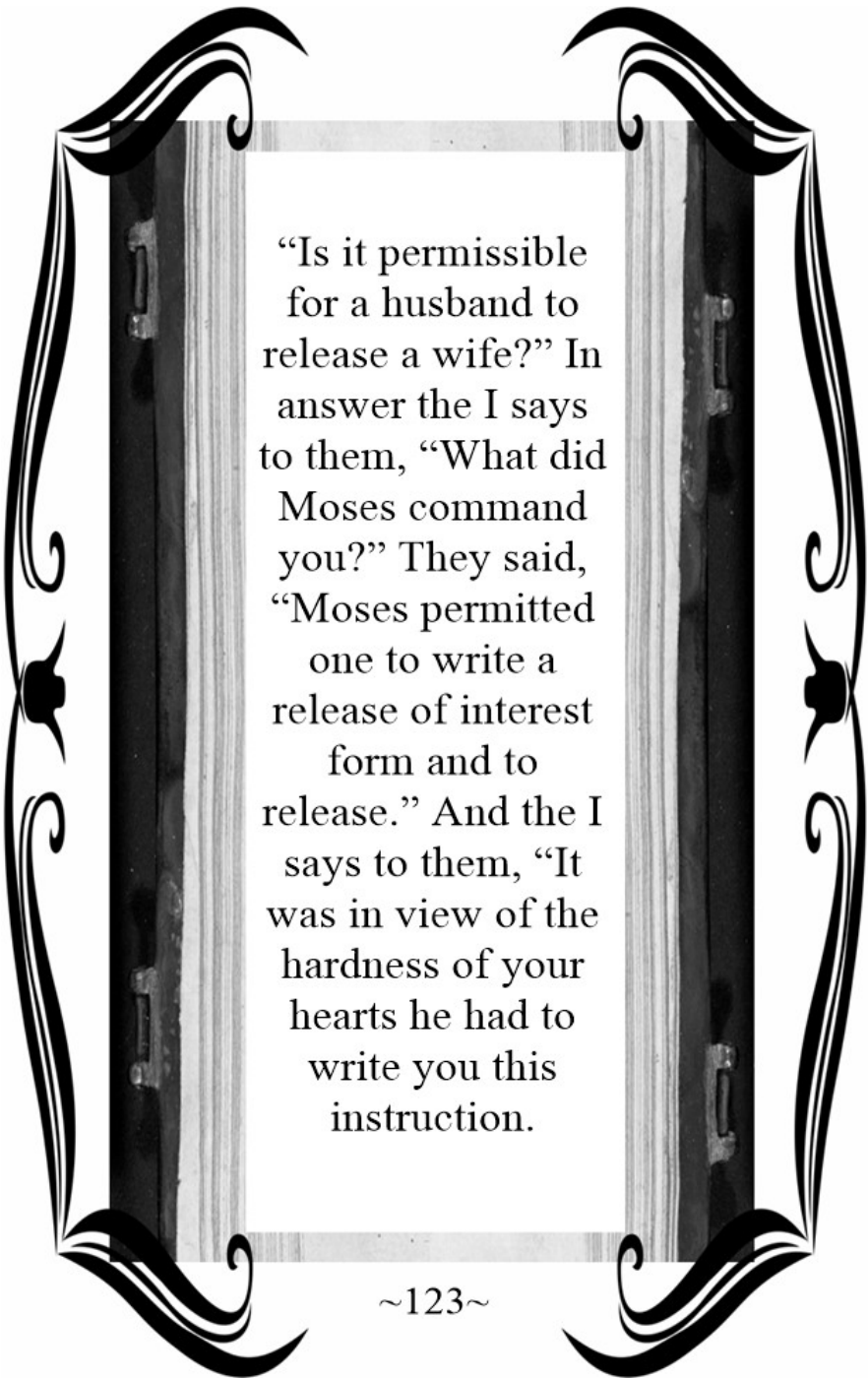
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border consisting of black and white swirling lines. The text is centered on the right page of the open book.

so as to cause many
to say, "He is
dead!" But the I, by
taking him by the
hand, and helping
him up, he stood
up. And afterwards
when the I went
into a house, and
my disciples asked
the me in private,
saying: "Why were
not the Torah
scholars able to
drive it out?" And
the I told them,
"They know not
how to do such
things

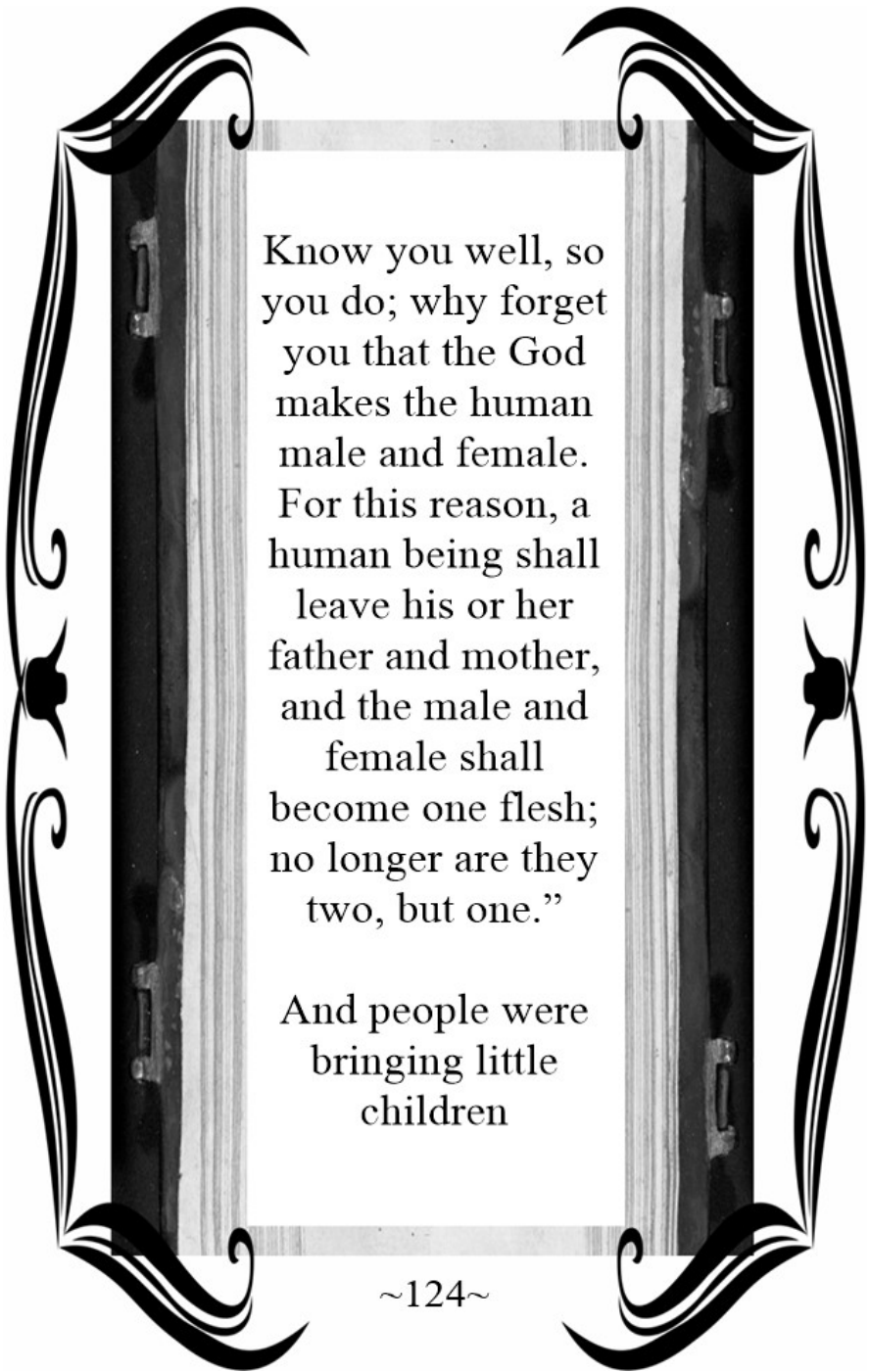
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by elaborate, symmetrical black and white decorative flourishes that resemble stylized leaves or scrolls. The text is centered on the right page.

for they have
removed
themselves from
deep listening to
the God.”

And we went into
the territory of
Samaria. And once
again, crowds are
going along with
us, and as was my
way the I again was
teaching and
healing them. And
some Pharisees
came and, testing
the me, asked the
me,

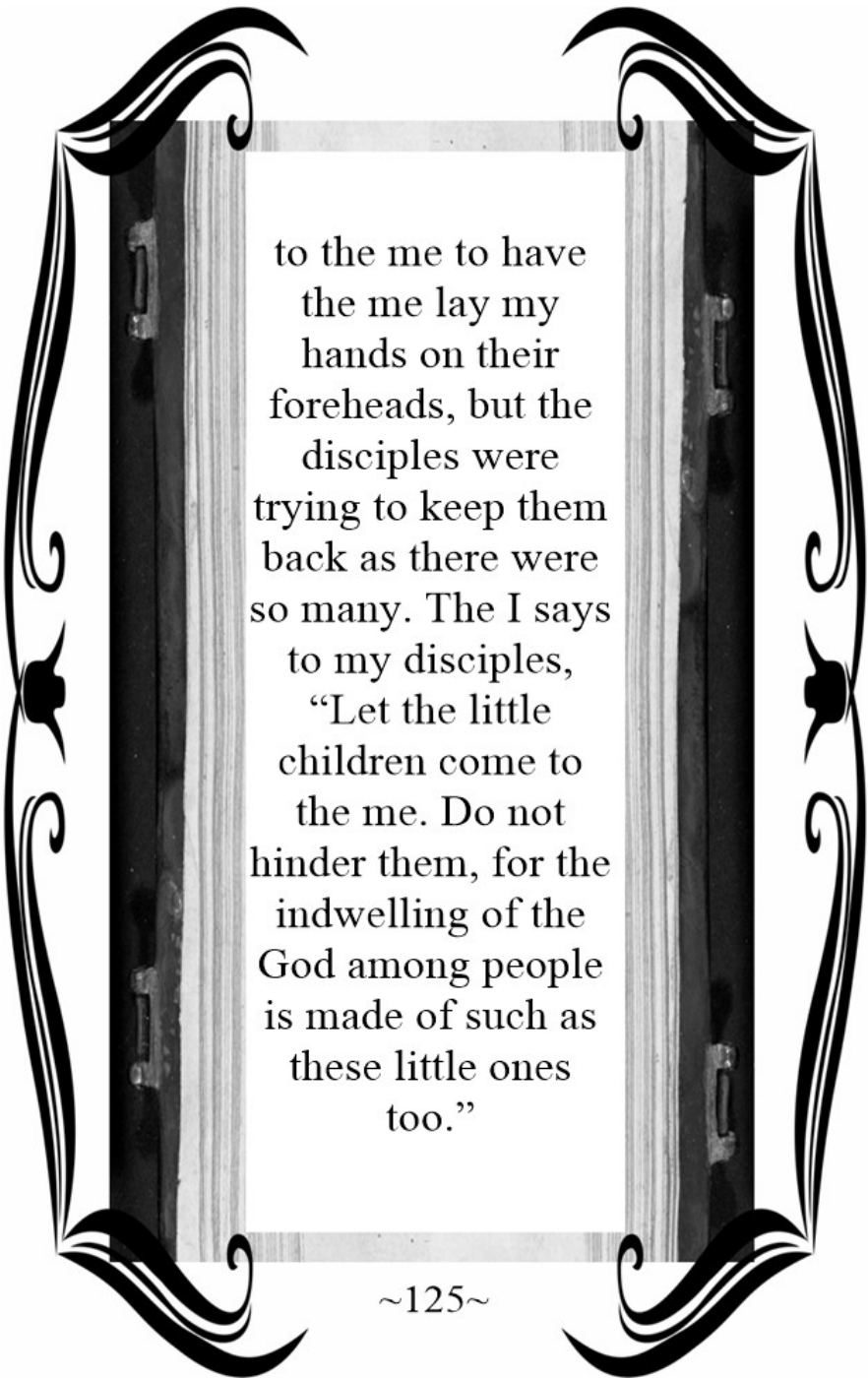
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border consisting of black and white swirling lines. The text is centered on the right page of the open book.

“Is it permissible
for a husband to
release a wife?” In
answer the I says
to them, “What did
Moses command
you?” They said,
“Moses permitted
one to write a
release of interest
form and to
release.” And the I
says to them, “It
was in view of the
hardness of your
hearts he had to
write you this
instruction.

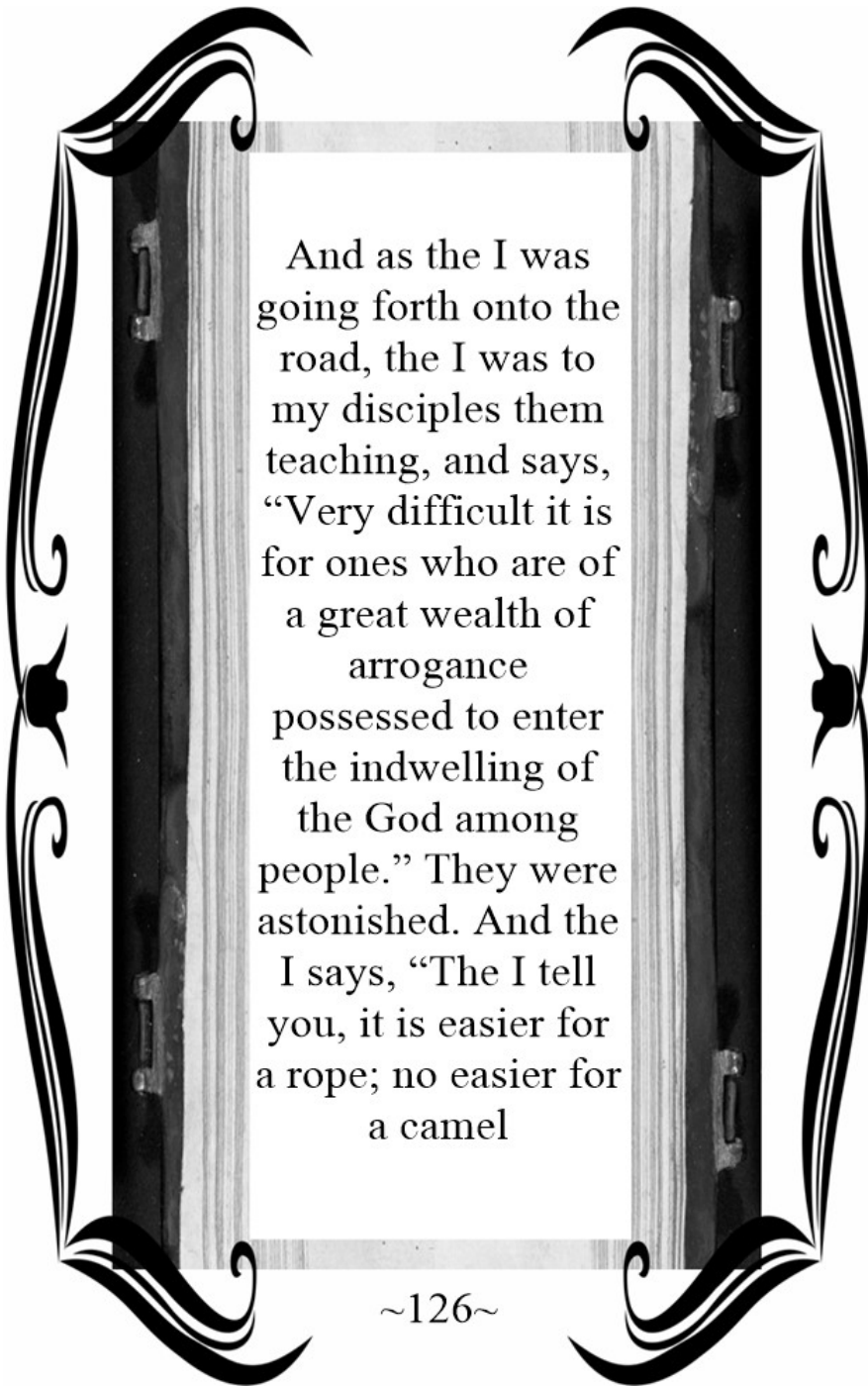


Know you well, so
you do; why forget
you that the God
makes the human
male and female.
For this reason, a
human being shall
leave his or her
father and mother,
and the male and
female shall
become one flesh;
no longer are they
two, but one.”

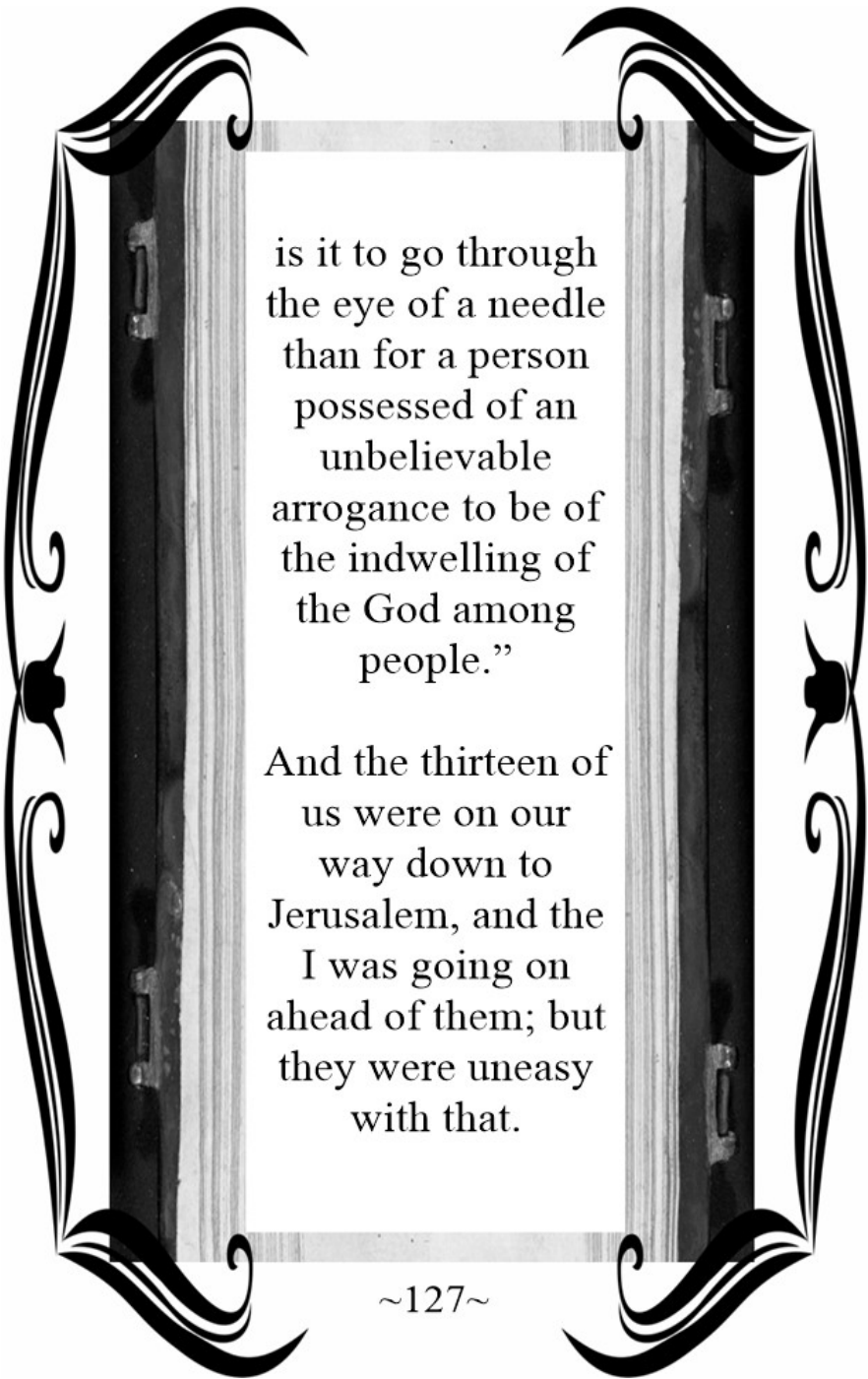
And people were
bringing little
children

An open book is shown from a top-down perspective, lying flat. The pages are a light, off-white color. The book is framed by a decorative border consisting of black and white swirling lines. The text is centered on the right page. The left page is visible but mostly obscured by the binding and the decorative border.

to the me to have
the me lay my
hands on their
foreheads, but the
disciples were
trying to keep them
back as there were
so many. The I says
to my disciples,
“Let the little
children come to
the me. Do not
hinder them, for the
indwelling of the
God among people
is made of such as
these little ones
too.”

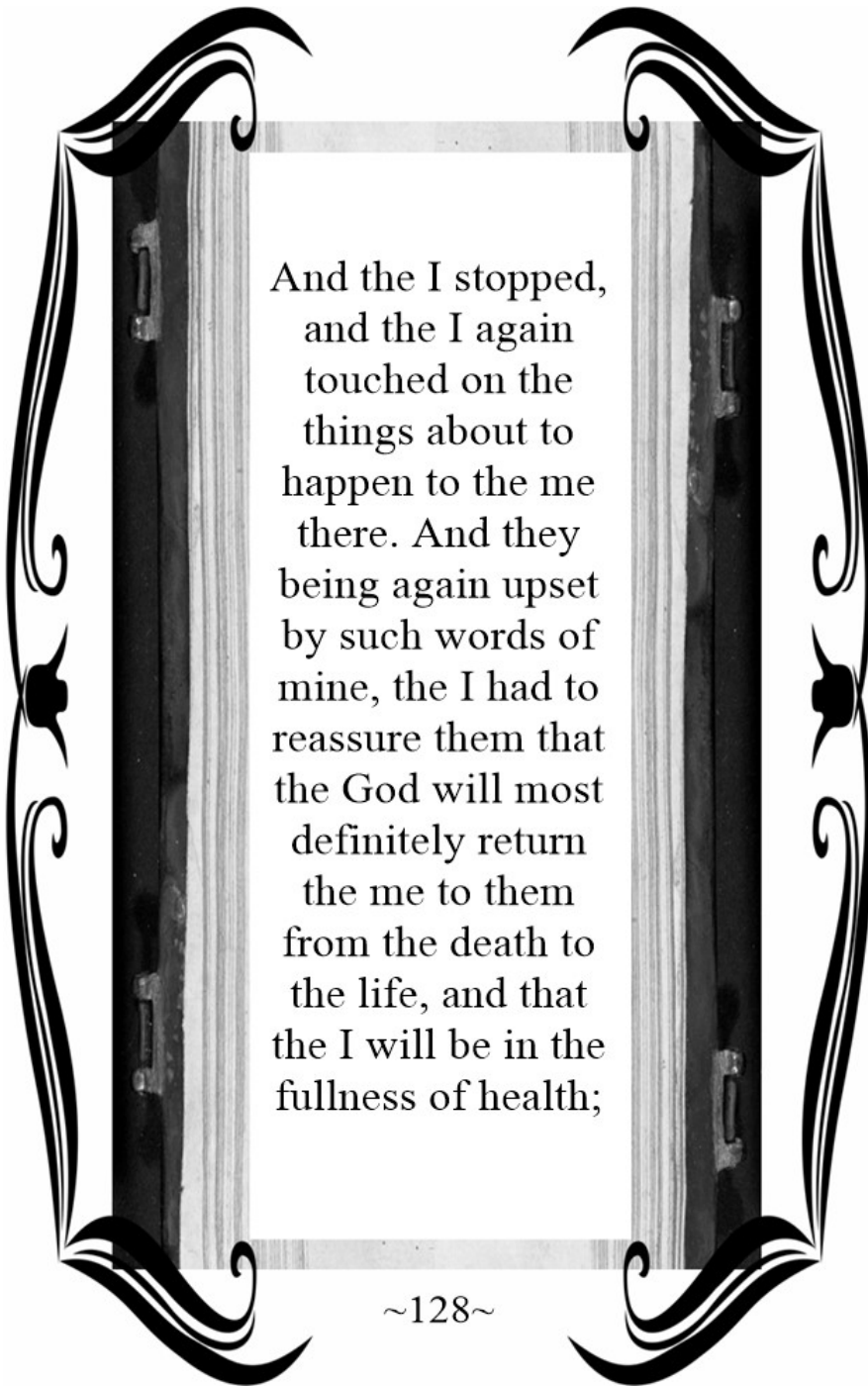
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border made of black and white swirling lines. The text is centered on the right page.

And as the I was
going forth onto the
road, the I was to
my disciples them
teaching, and says,
“Very difficult it is
for ones who are of
a great wealth of
arrogance
possessed to enter
the indwelling of
the God among
people.” They were
astonished. And the
I says, “The I tell
you, it is easier for
a rope; no easier for
a camel

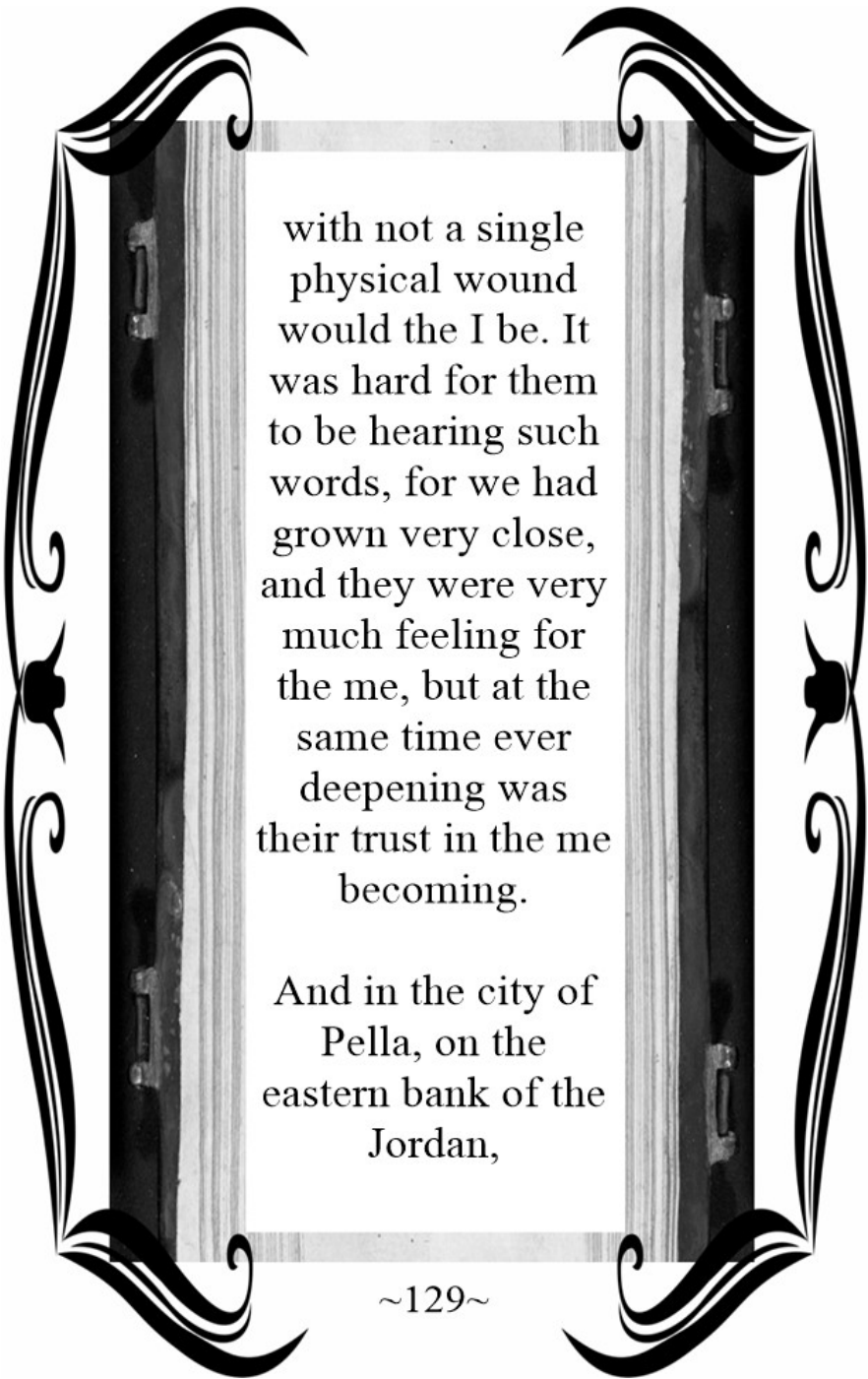
A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The background within the frame is a grayscale image of an open book, showing the pages and the binding in the center.

is it to go through
the eye of a needle
than for a person
possessed of an
unbelievable
arrogance to be of
the indwelling of
the God among
people.”

And the thirteen of
us were on our
way down to
Jerusalem, and the
I was going on
ahead of them; but
they were uneasy
with that.

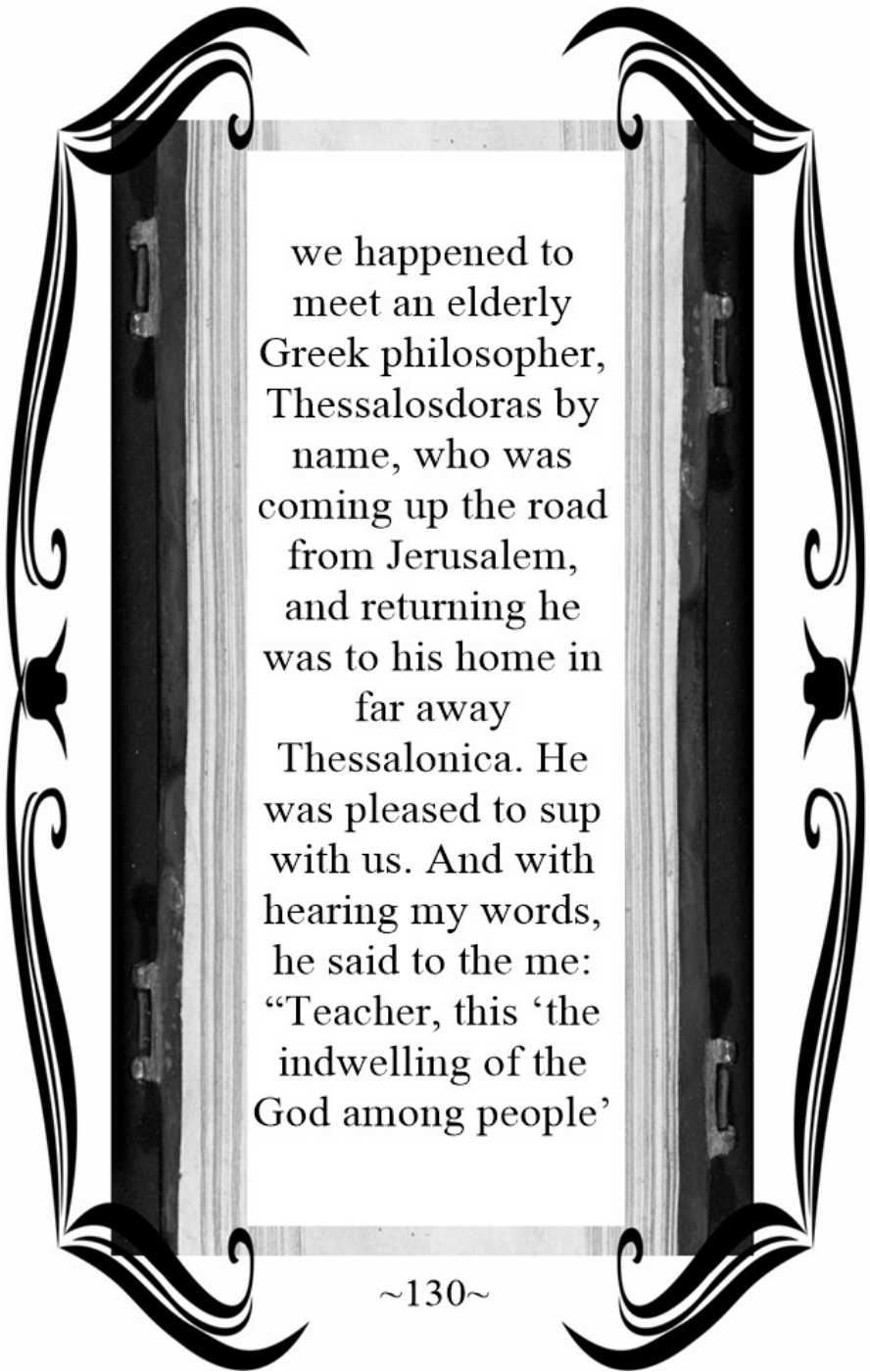
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative border consisting of black and white swirling lines. The text is centered on the right page.

And the I stopped,
and the I again
touched on the
things about to
happen to the me
there. And they
being again upset
by such words of
mine, the I had to
reassure them that
the God will most
definitely return
the me to them
from the death to
the life, and that
the I will be in the
fullness of health;

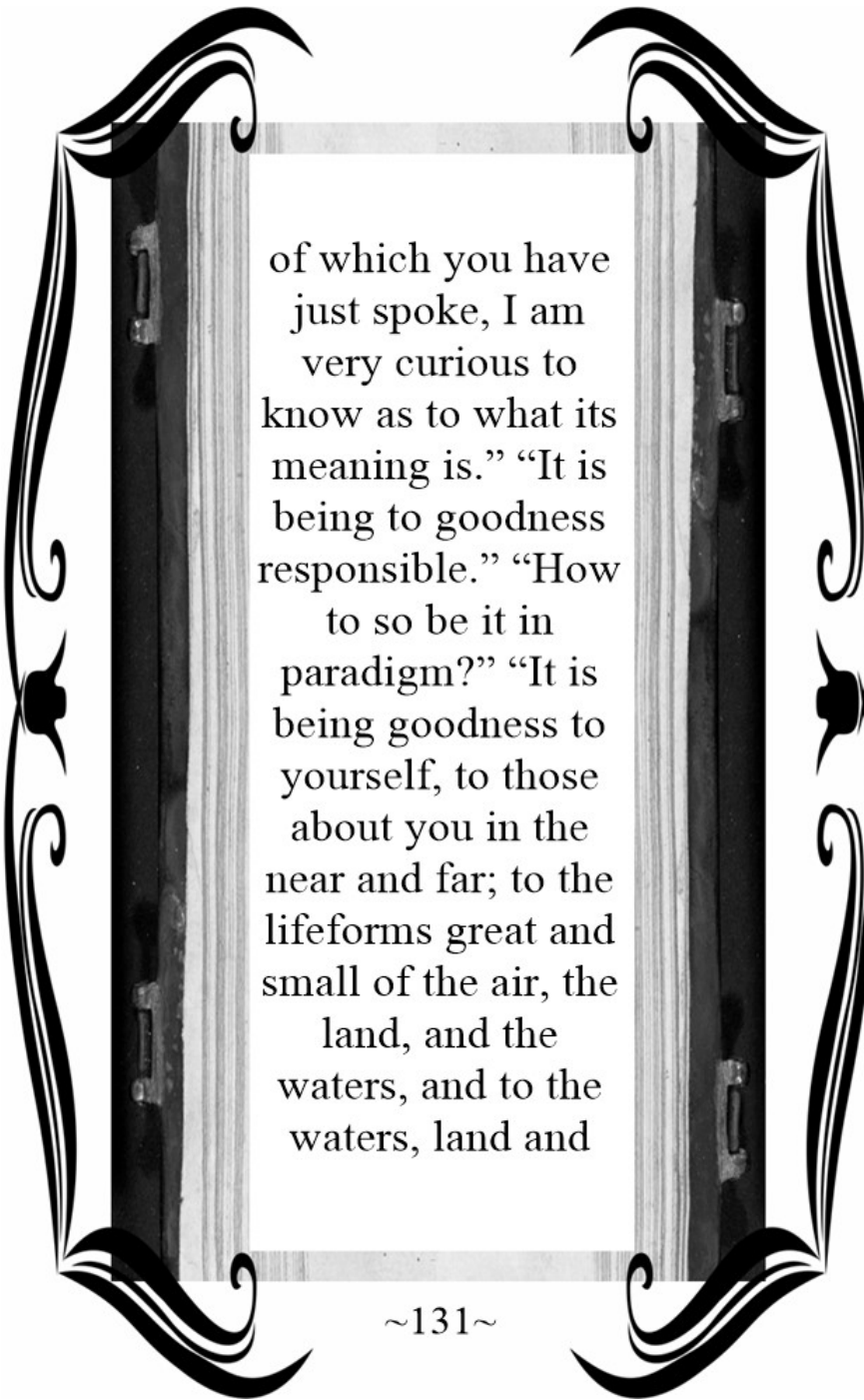


with not a single
physical wound
would the I be. It
was hard for them
to be hearing such
words, for we had
grown very close,
and they were very
much feeling for
the me, but at the
same time ever
deepening was
their trust in the me
becoming.

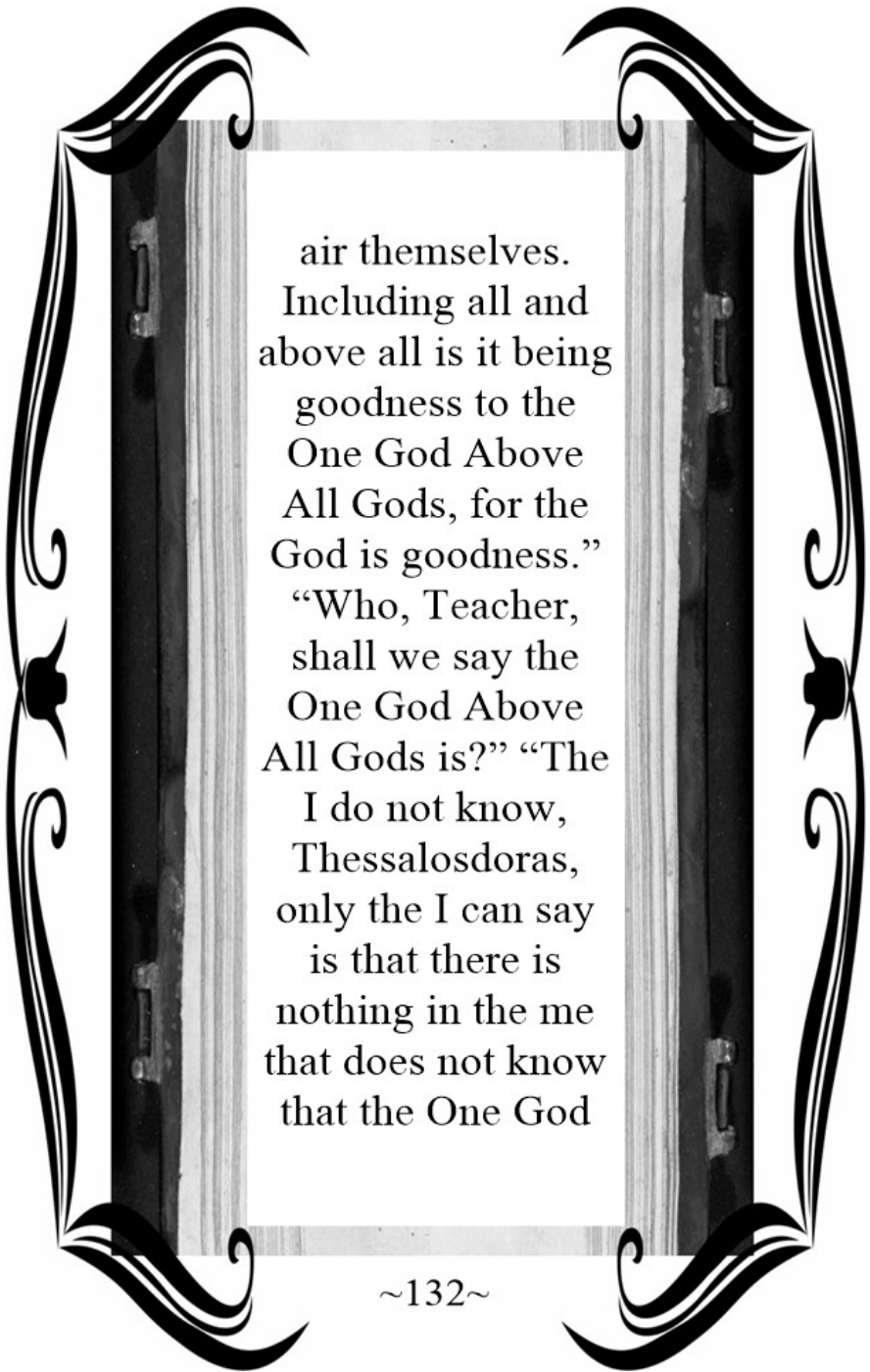
And in the city of
Pella, on the
eastern bank of the
Jordan,

A decorative frame with ornate, symmetrical scrollwork and floral motifs in black and white, surrounding the central text.

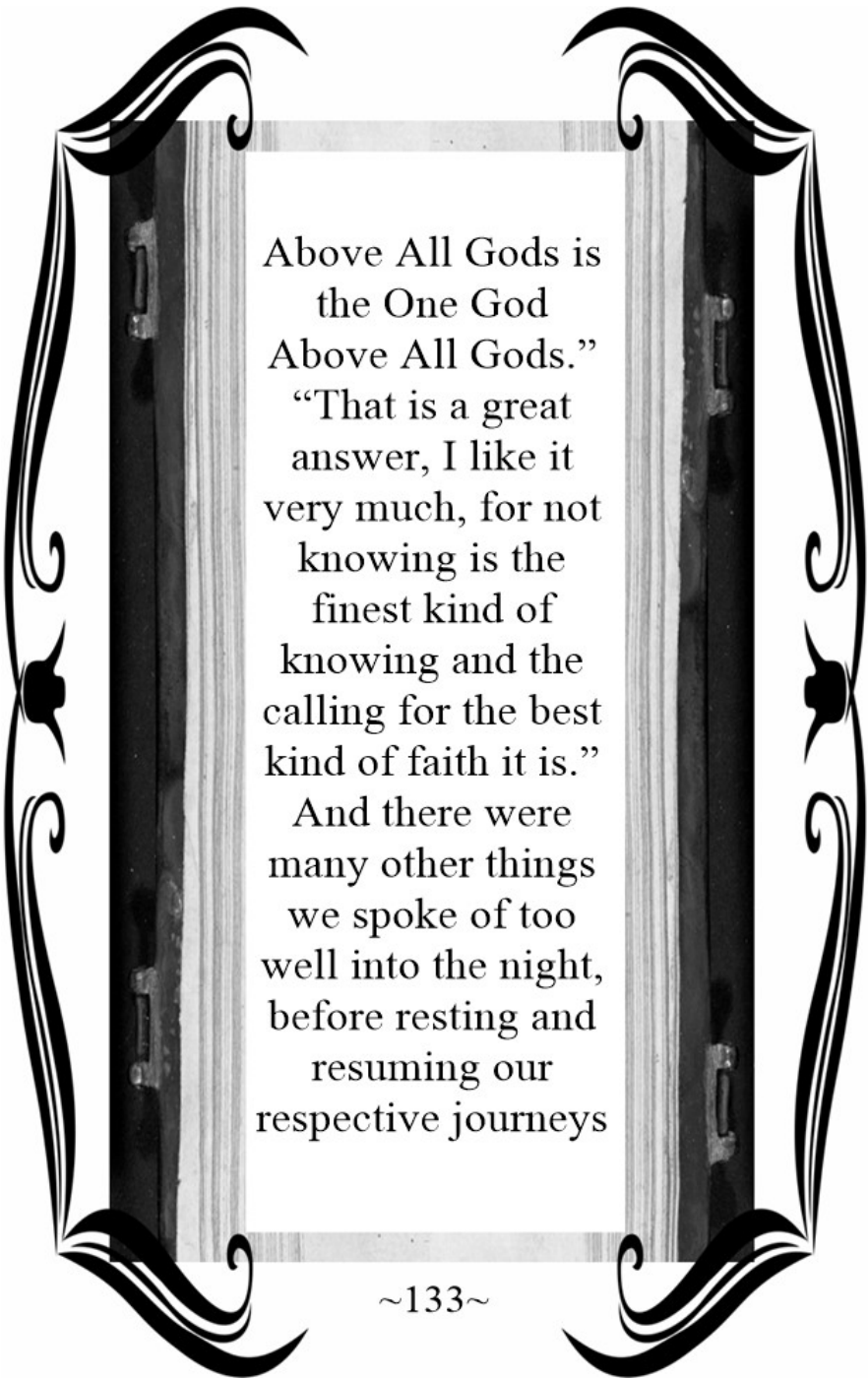
we happened to
meet an elderly
Greek philosopher,
Thessalosdoras by
name, who was
coming up the road
from Jerusalem,
and returning he
was to his home in
far away
Thessalonica. He
was pleased to sup
with us. And with
hearing my words,
he said to the me:
“Teacher, this ‘the
indwelling of the
God among people’



of which you have
just spoke, I am
very curious to
know as to what its
meaning is.” “It is
being to goodness
responsible.” “How
to so be it in
paradigm?” “It is
being goodness to
yourself, to those
about you in the
near and far; to the
lifeforms great and
small of the air, the
land, and the
waters, and to the
waters, land and

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by elaborate, symmetrical black and white decorative flourishes that resemble stylized leaves or scrolls. The text is centered on the right page of the open book.

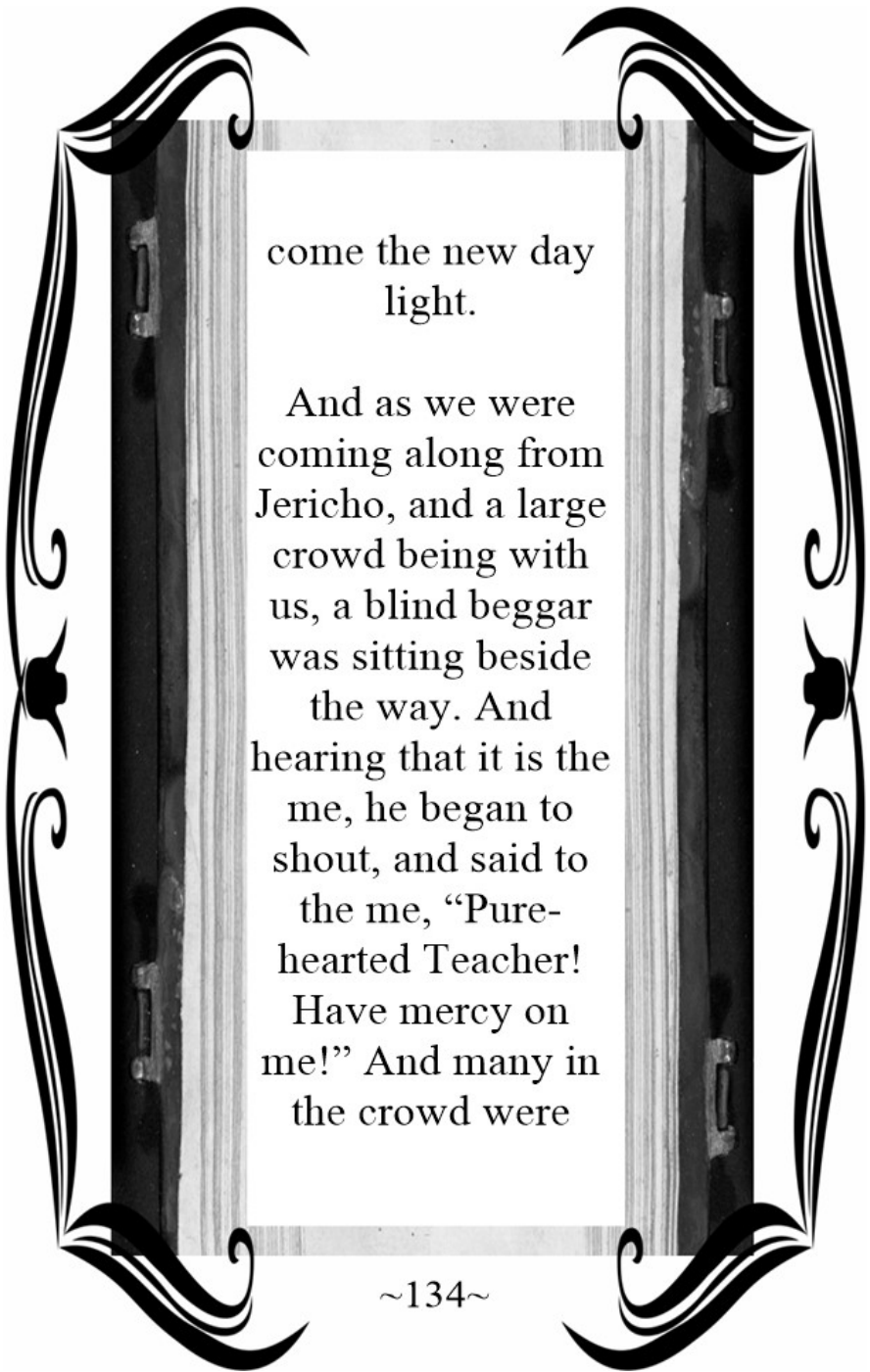
air themselves.
Including all and
above all is it being
goodness to the
One God Above
All Gods, for the
God is goodness.”
“Who, Teacher,
shall we say the
One God Above
All Gods is?” “The
I do not know,
Thessalosdoras,
only the I can say
is that there is
nothing in the me
that does not know
that the One God

A decorative frame with ornate, symmetrical scrollwork and floral motifs surrounds the central text. The frame is black with white highlights, giving it a three-dimensional appearance.

Above All Gods is
the One God
Above All Gods.”

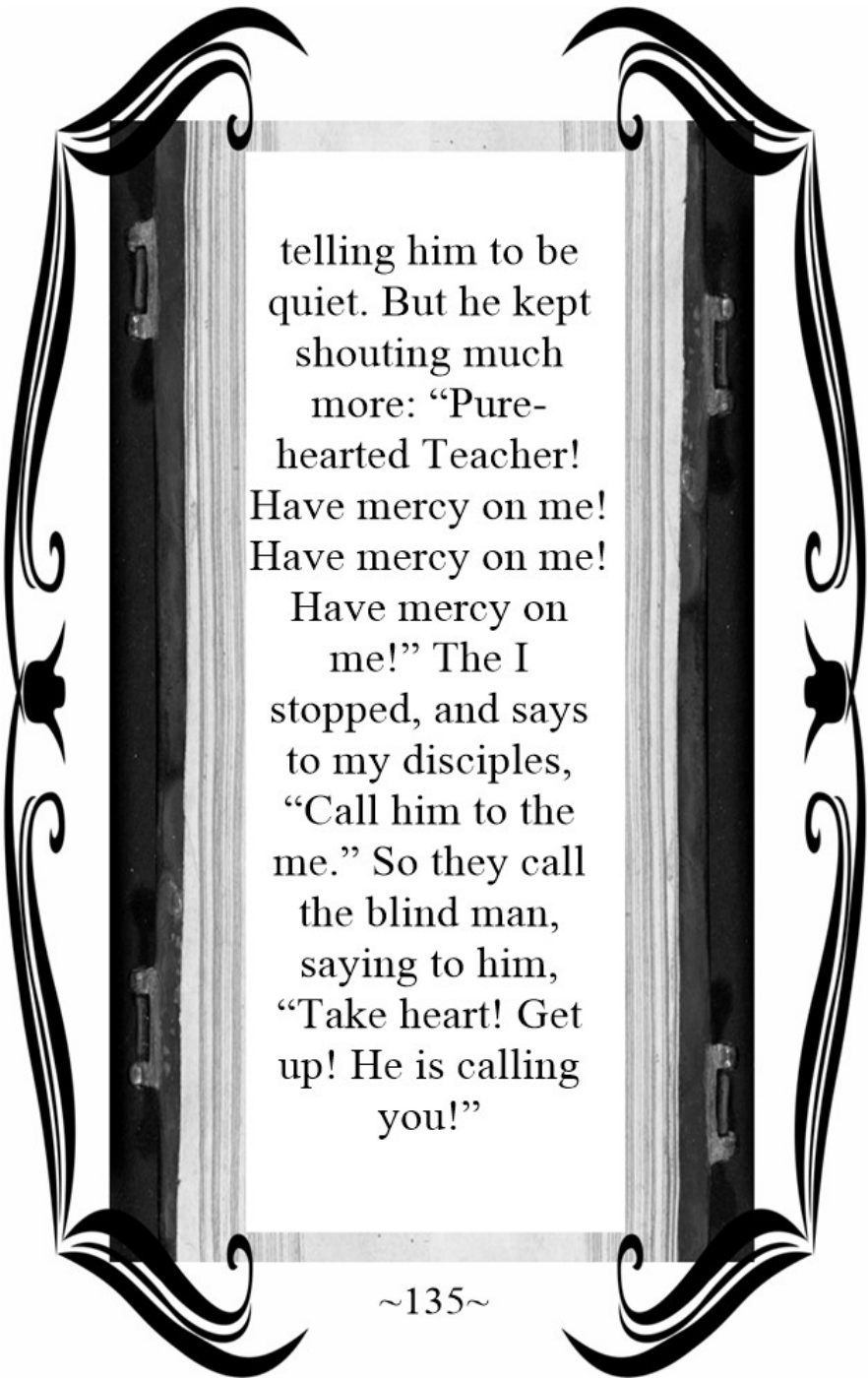
“That is a great
answer, I like it
very much, for not
knowing is the
finest kind of
knowing and the
calling for the best
kind of faith it is.”

And there were
many other things
we spoke of too
well into the night,
before resting and
resuming our
respective journeys

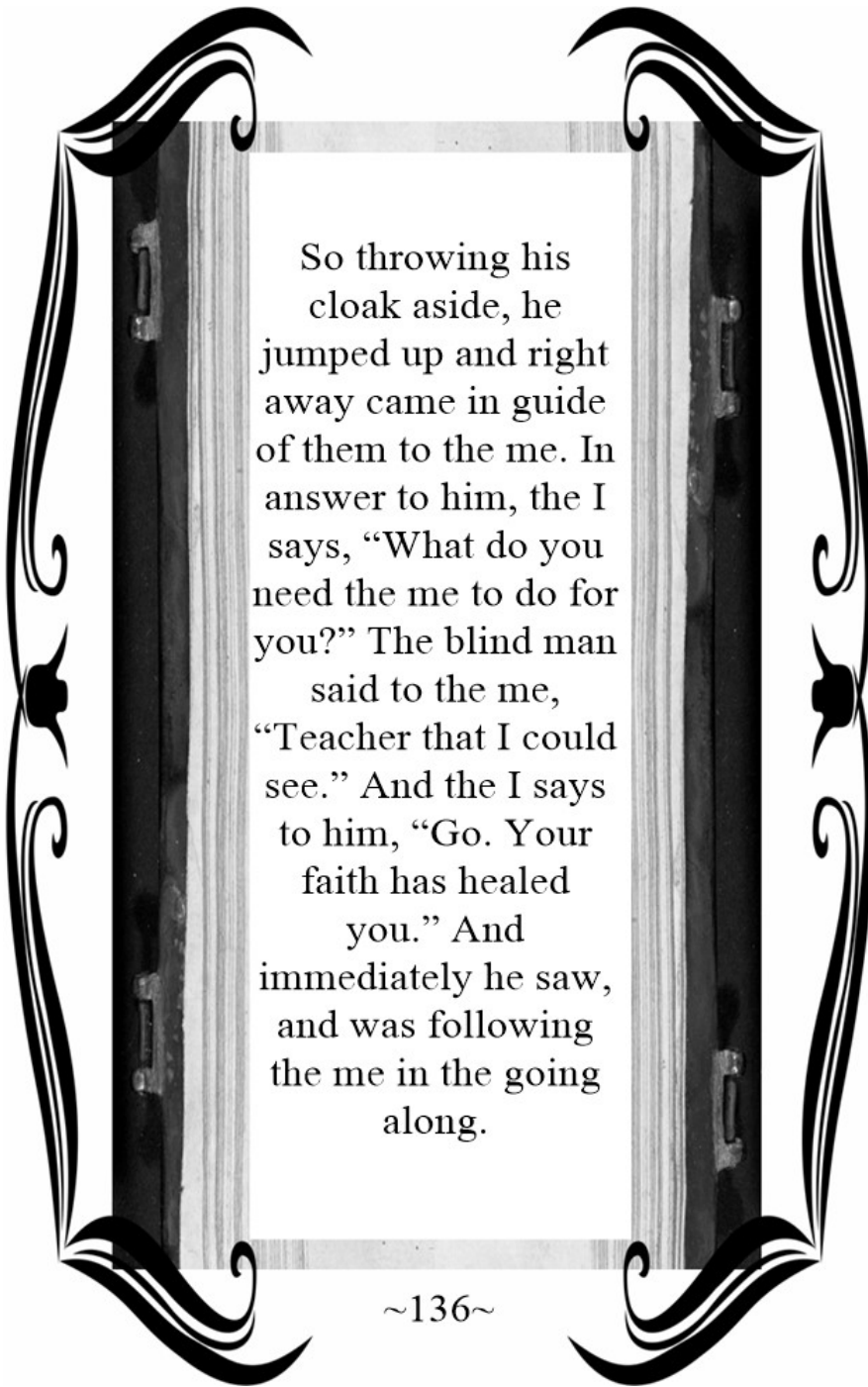
A decorative frame with ornate, symmetrical scrollwork and floral motifs surrounds the text. The frame is black with white highlights, giving it a three-dimensional appearance.

come the new day
light.

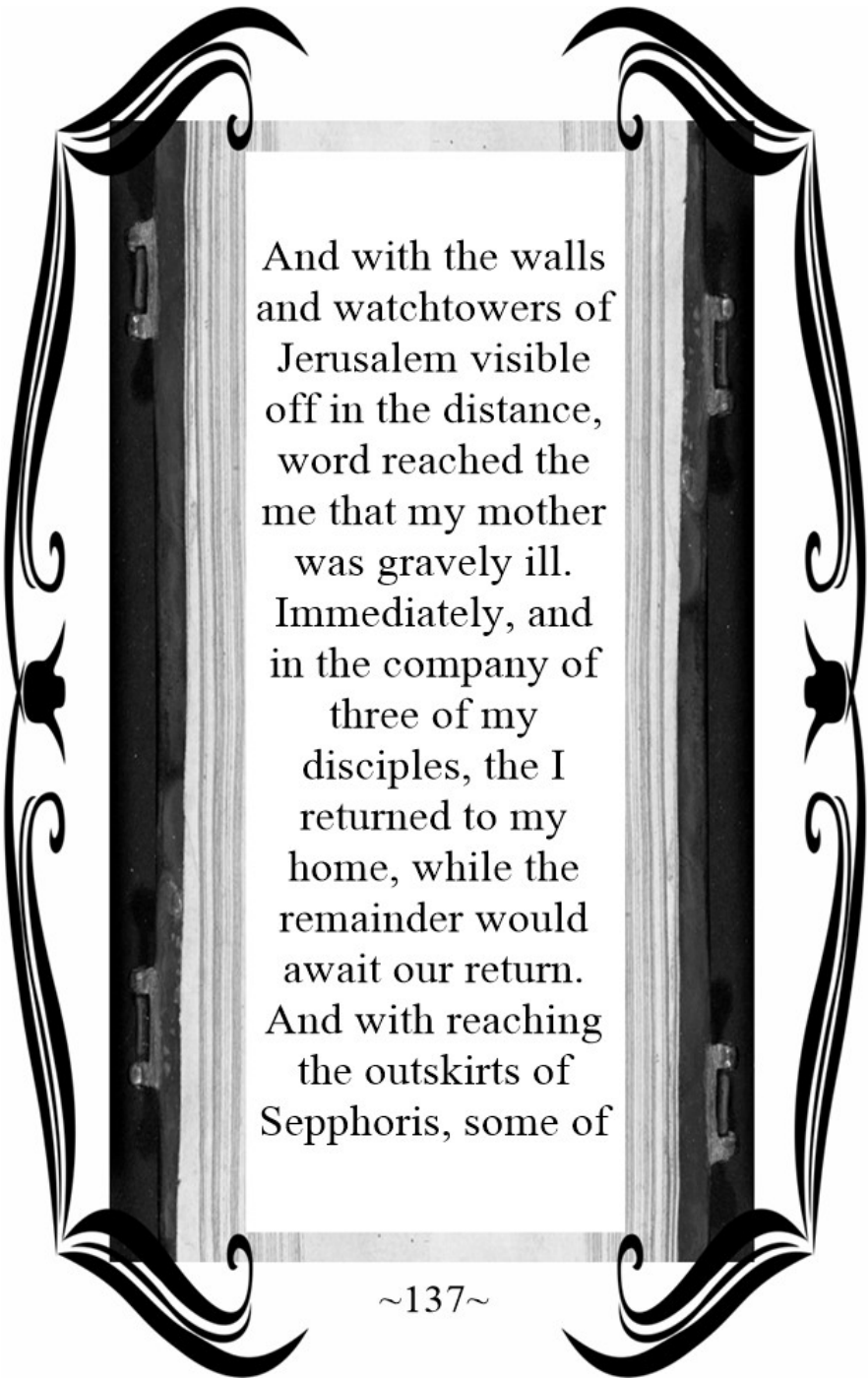
And as we were
coming along from
Jericho, and a large
crowd being with
us, a blind beggar
was sitting beside
the way. And
hearing that it is the
me, he began to
shout, and said to
the me, "Pure-
hearted Teacher!
Have mercy on
me!" And many in
the crowd were



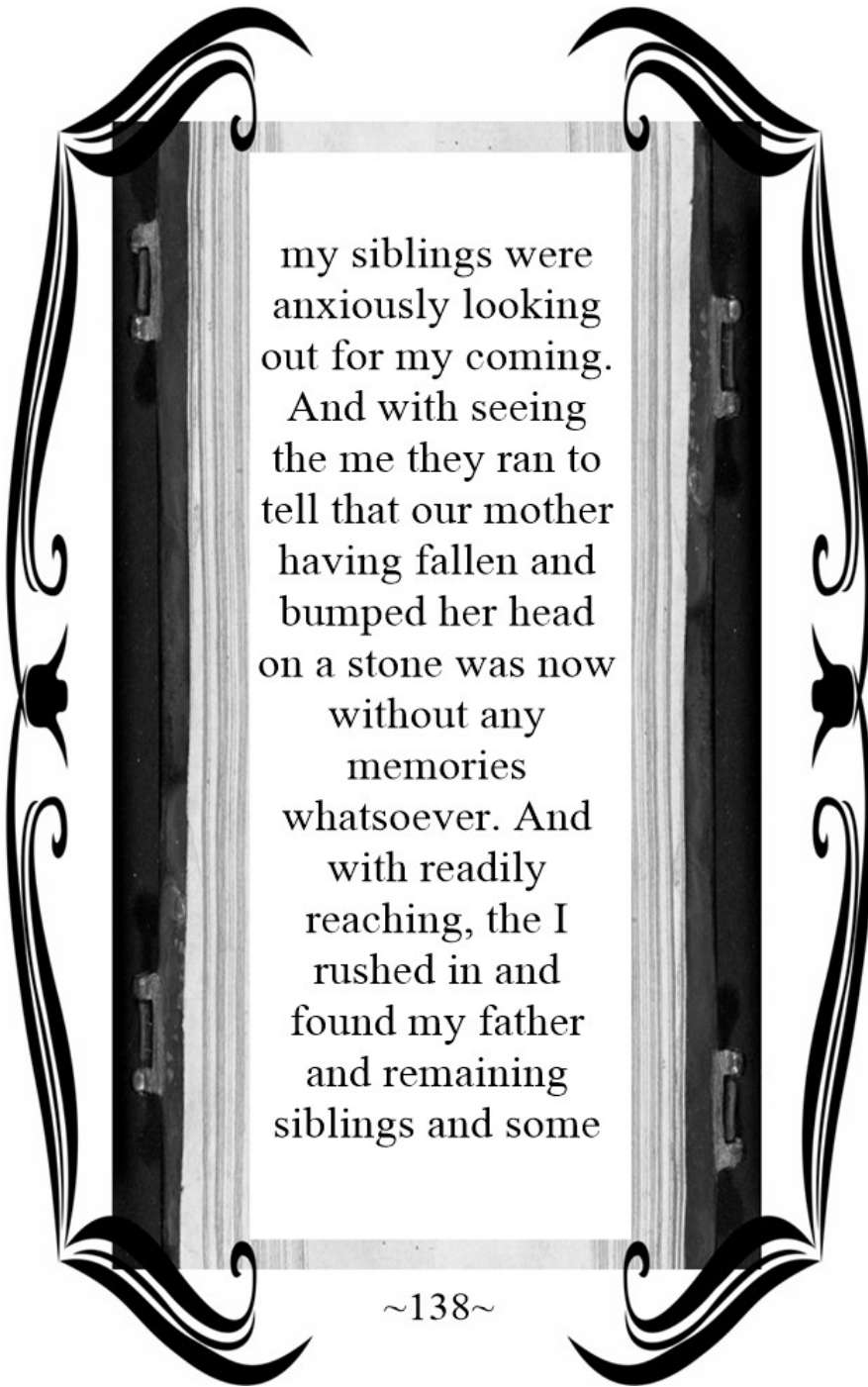
telling him to be
quiet. But he kept
shouting much
more: "Pure-
hearted Teacher!
Have mercy on me!
Have mercy on me!
Have mercy on
me!" The I
stopped, and says
to my disciples,
"Call him to the
me." So they call
the blind man,
saying to him,
"Take heart! Get
up! He is calling
you!"

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border made of black and white swirling lines. The text is centered on the right page of the open book.

So throwing his
cloak aside, he
jumped up and right
away came in guide
of them to the me. In
answer to him, the I
says, "What do you
need the me to do for
you?" The blind man
said to the me,
"Teacher that I could
see." And the I says
to him, "Go. Your
faith has healed
you." And
immediately he saw,
and was following
the me in the going
along.

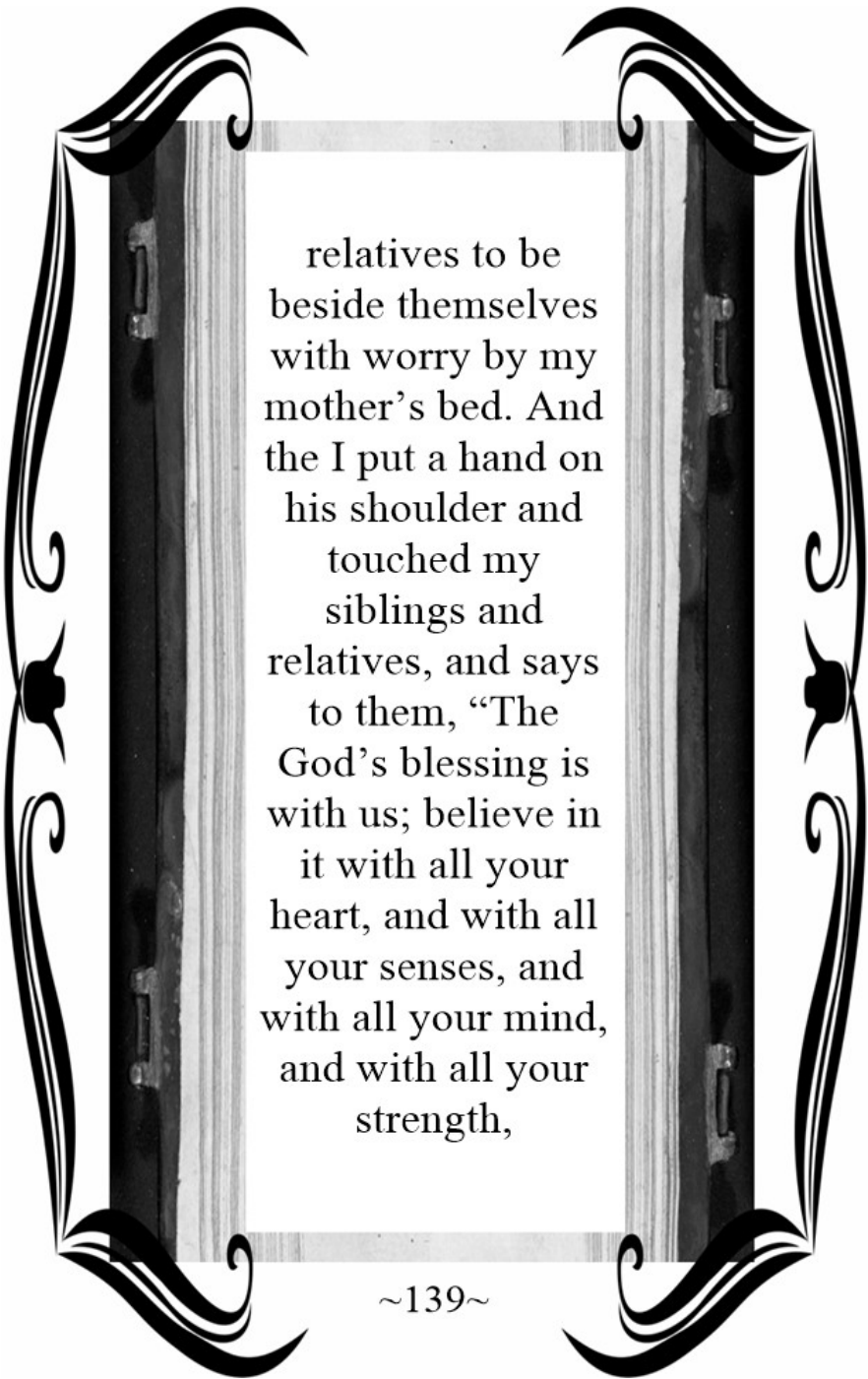
A decorative frame with ornate, symmetrical scrollwork and floral motifs surrounds the text. The frame is composed of black and white lines, creating a stylized border.

And with the walls
and watchtowers of
Jerusalem visible
off in the distance,
word reached the
me that my mother
was gravely ill.
Immediately, and
in the company of
three of my
disciples, the I
returned to my
home, while the
remainder would
await our return.
And with reaching
the outskirts of
Sepphoris, some of

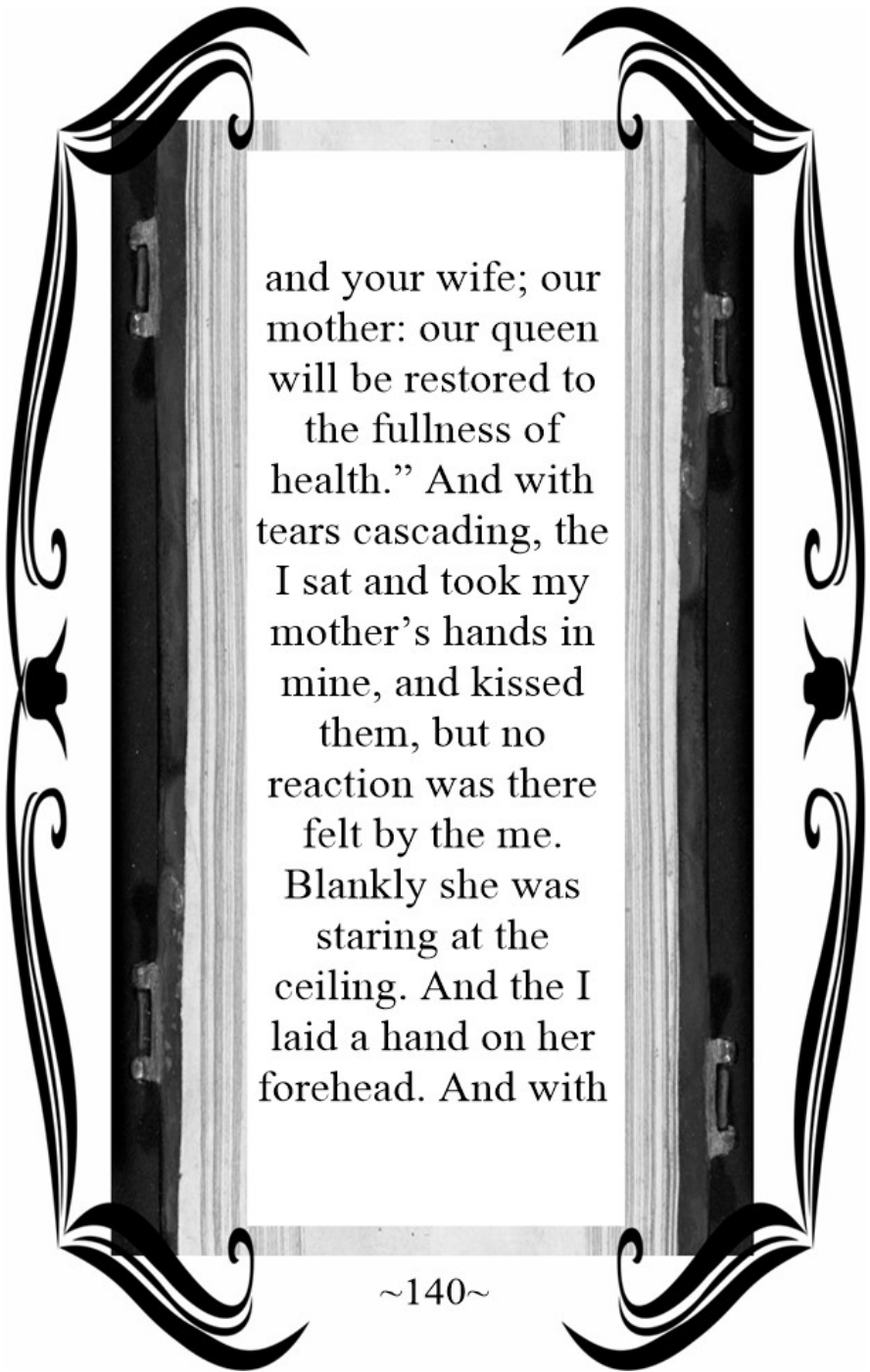


my siblings were
anxiously looking
out for my coming.

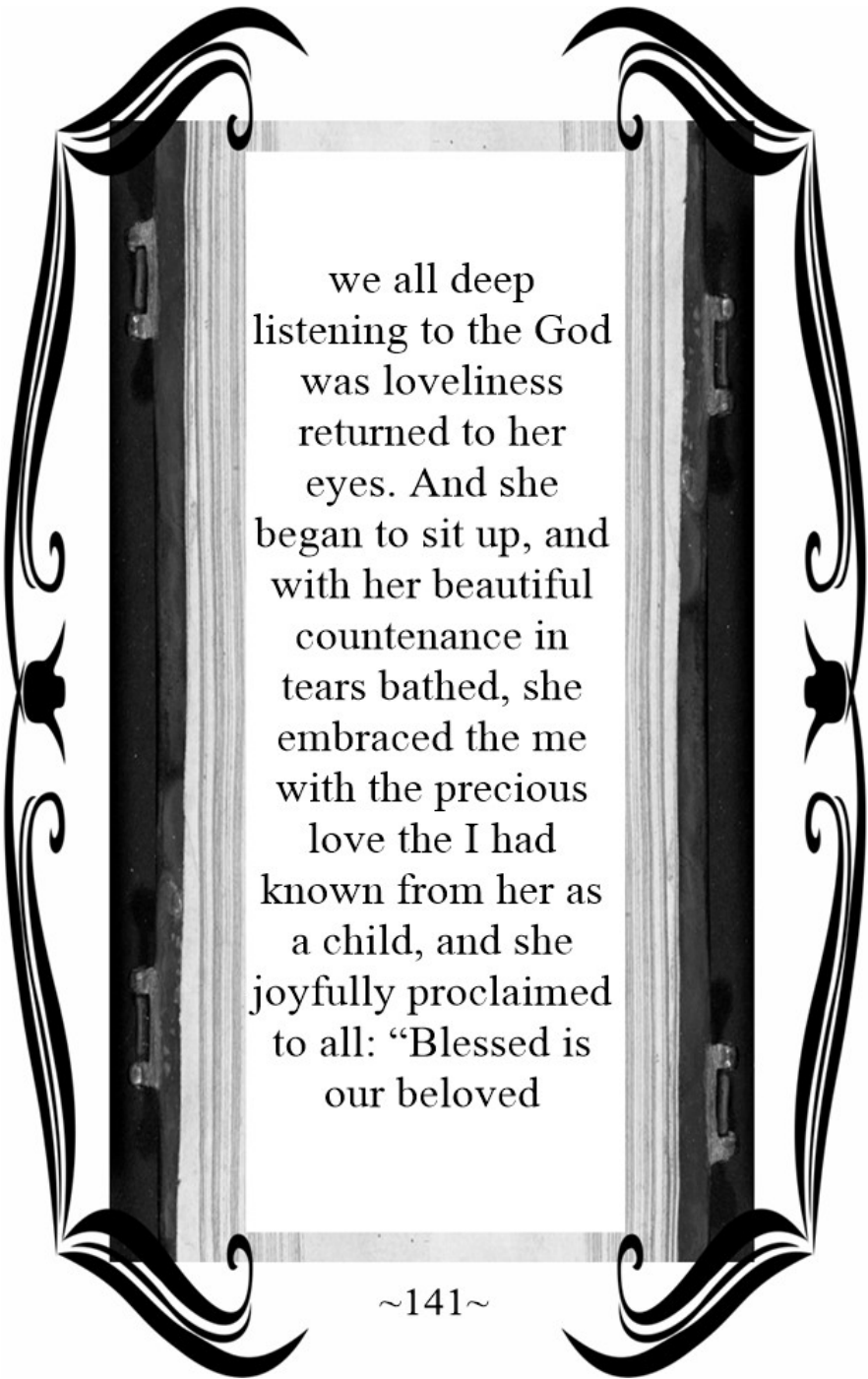
And with seeing
the me they ran to
tell that our mother
having fallen and
bumped her head
on a stone was now
without any
memories
whatsoever. And
with readily
reaching, the I
rushed in and
found my father
and remaining
siblings and some

A decorative frame with a black and white swirling border surrounds the text. The background within the frame is a grayscale image of a book's spine, showing the binding and the edges of the pages.

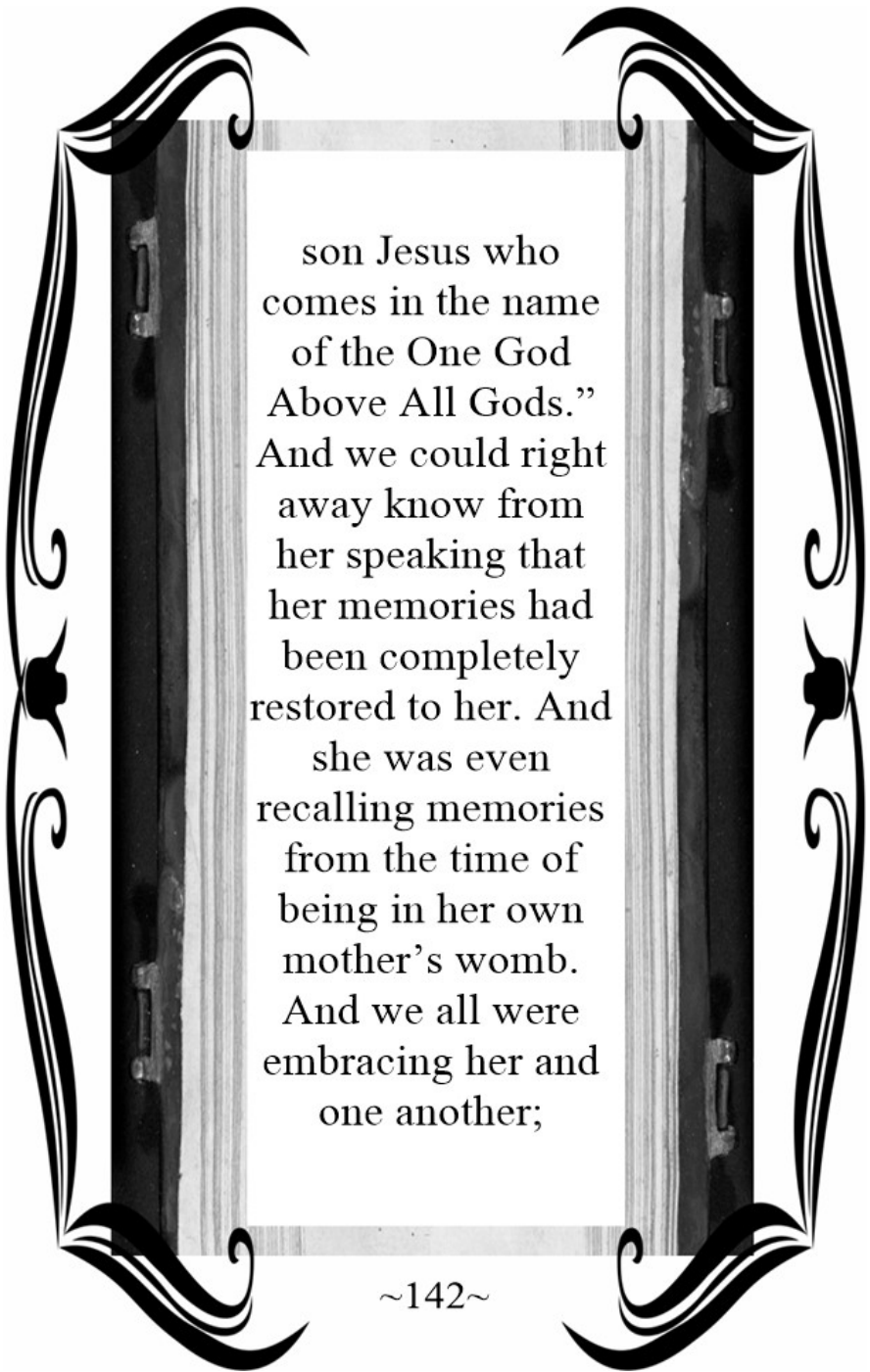
relatives to be
beside themselves
with worry by my
mother's bed. And
the I put a hand on
his shoulder and
touched my
siblings and
relatives, and says
to them, "The
God's blessing is
with us; believe in
it with all your
heart, and with all
your senses, and
with all your mind,
and with all your
strength,

A decorative frame with black and white swirling lines surrounds the text. The frame is rectangular with ornate, symmetrical flourishes at the corners and midpoints of the sides.

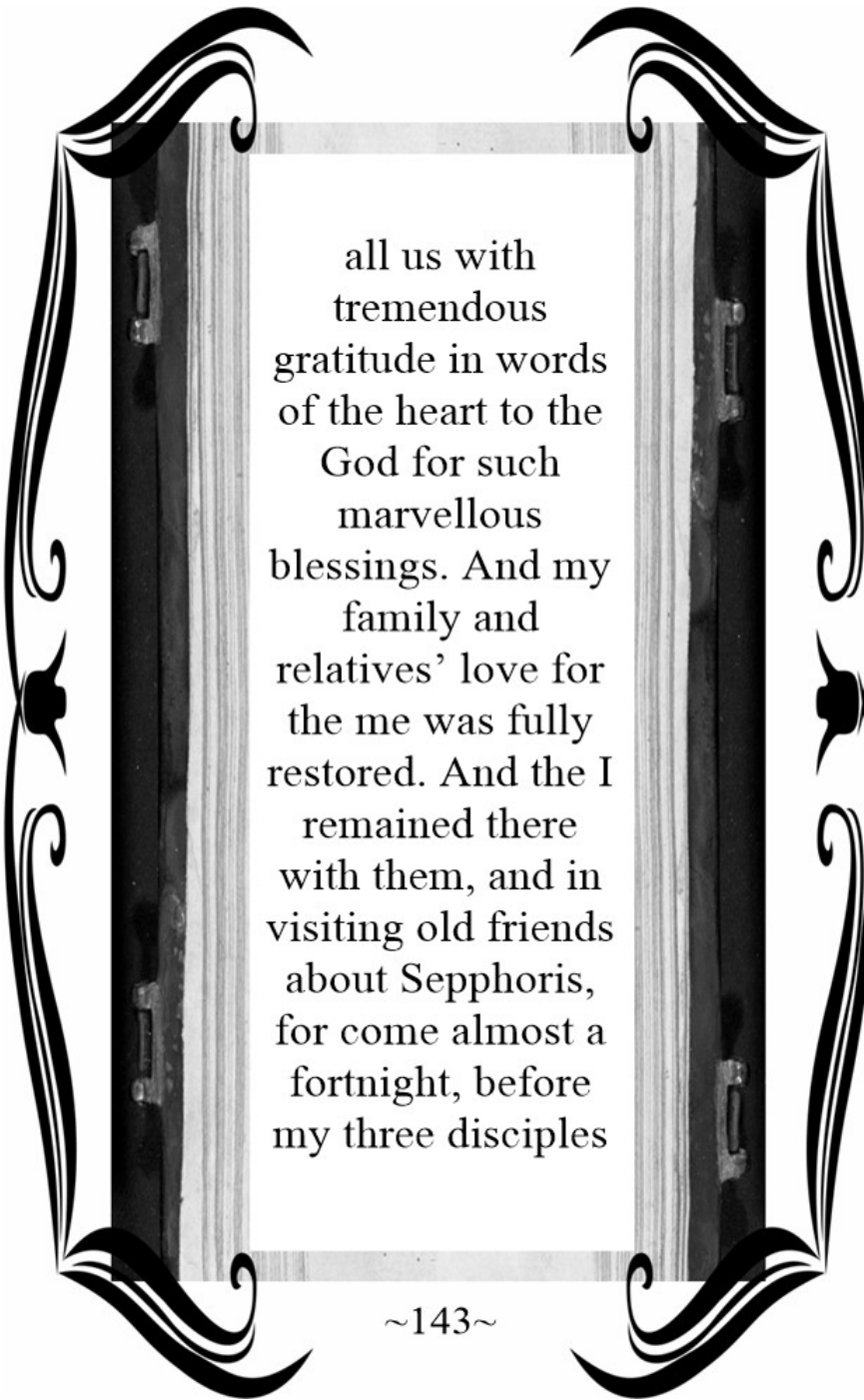
and your wife; our
mother: our queen
will be restored to
the fullness of
health.” And with
tears cascading, the
I sat and took my
mother’s hands in
mine, and kissed
them, but no
reaction was there
felt by the me.
Blankly she was
staring at the
ceiling. And the I
laid a hand on her
forehead. And with

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative border consisting of black and white swirling lines. The text is centered on the right page.

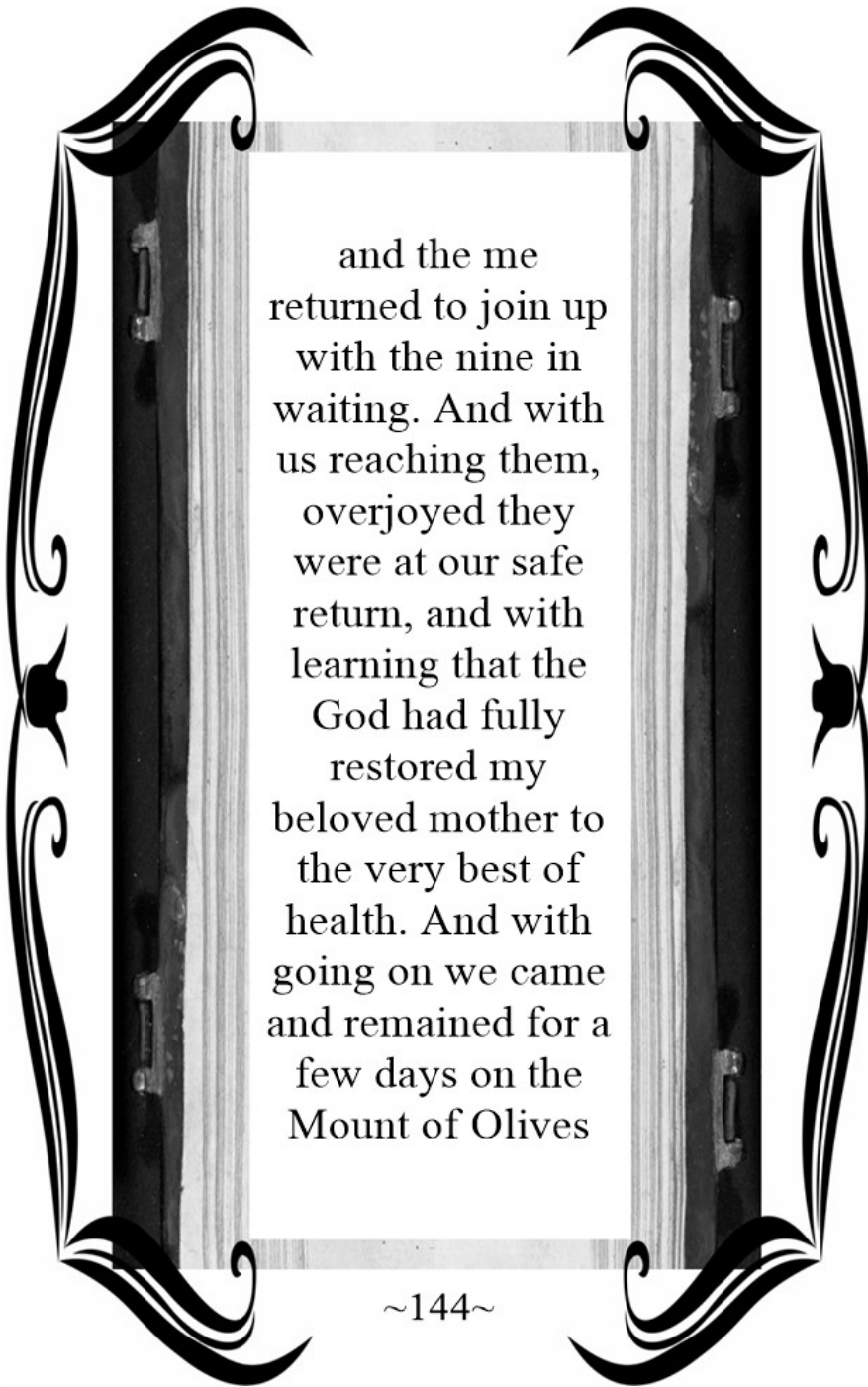
we all deep
listening to the God
was loveliness
returned to her
eyes. And she
began to sit up, and
with her beautiful
countenance in
tears bathed, she
embraced the me
with the precious
love the I had
known from her as
a child, and she
joyfully proclaimed
to all: "Blessed is
our beloved

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border made of black and white swirling lines. The text is centered on the right page of the open book.

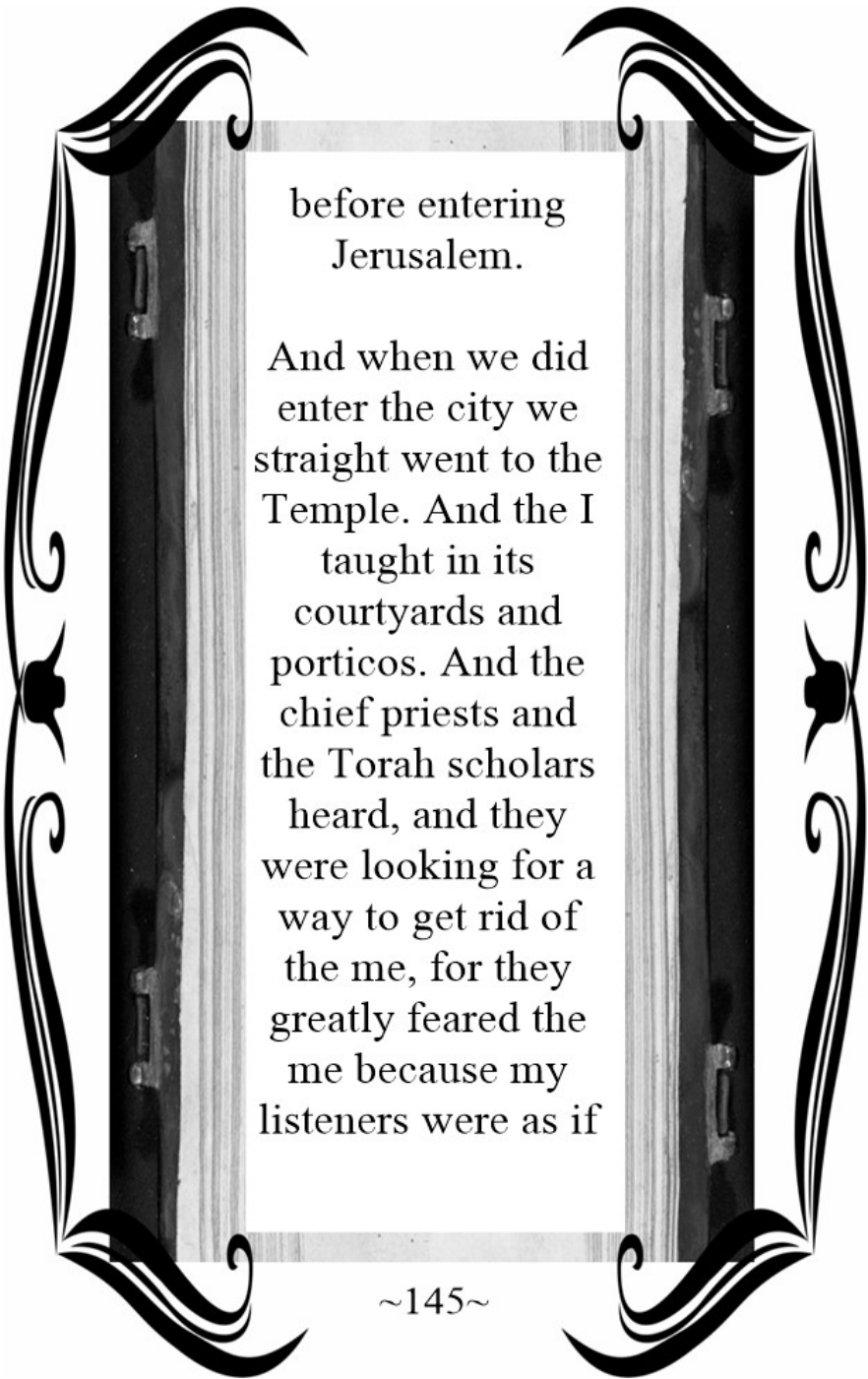
son Jesus who
comes in the name
of the One God
Above All Gods.”
And we could right
away know from
her speaking that
her memories had
been completely
restored to her. And
she was even
recalling memories
from the time of
being in her own
mother’s womb.
And we all were
embracing her and
one another;



all us with
tremendous
gratitude in words
of the heart to the
God for such
marvellous
blessings. And my
family and
relatives' love for
the me was fully
restored. And the I
remained there
with them, and in
visiting old friends
about Sepphoris,
for come almost a
fortnight, before
my three disciples

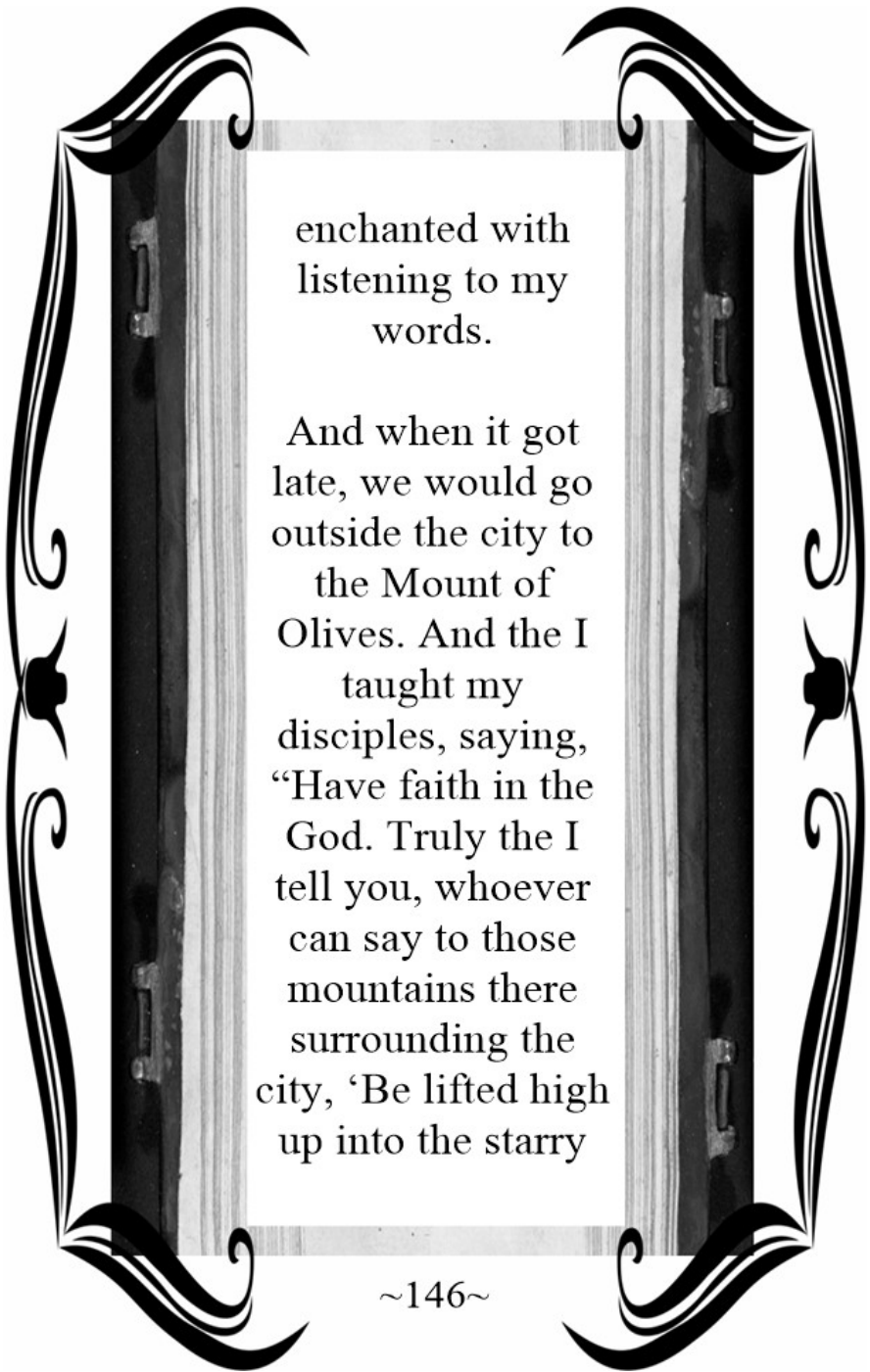
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border consisting of black and white swirling lines. The text is centered on the right page.

and the me
returned to join up
with the nine in
waiting. And with
us reaching them,
overjoyed they
were at our safe
return, and with
learning that the
God had fully
restored my
beloved mother to
the very best of
health. And with
going on we came
and remained for a
few days on the
Mount of Olives



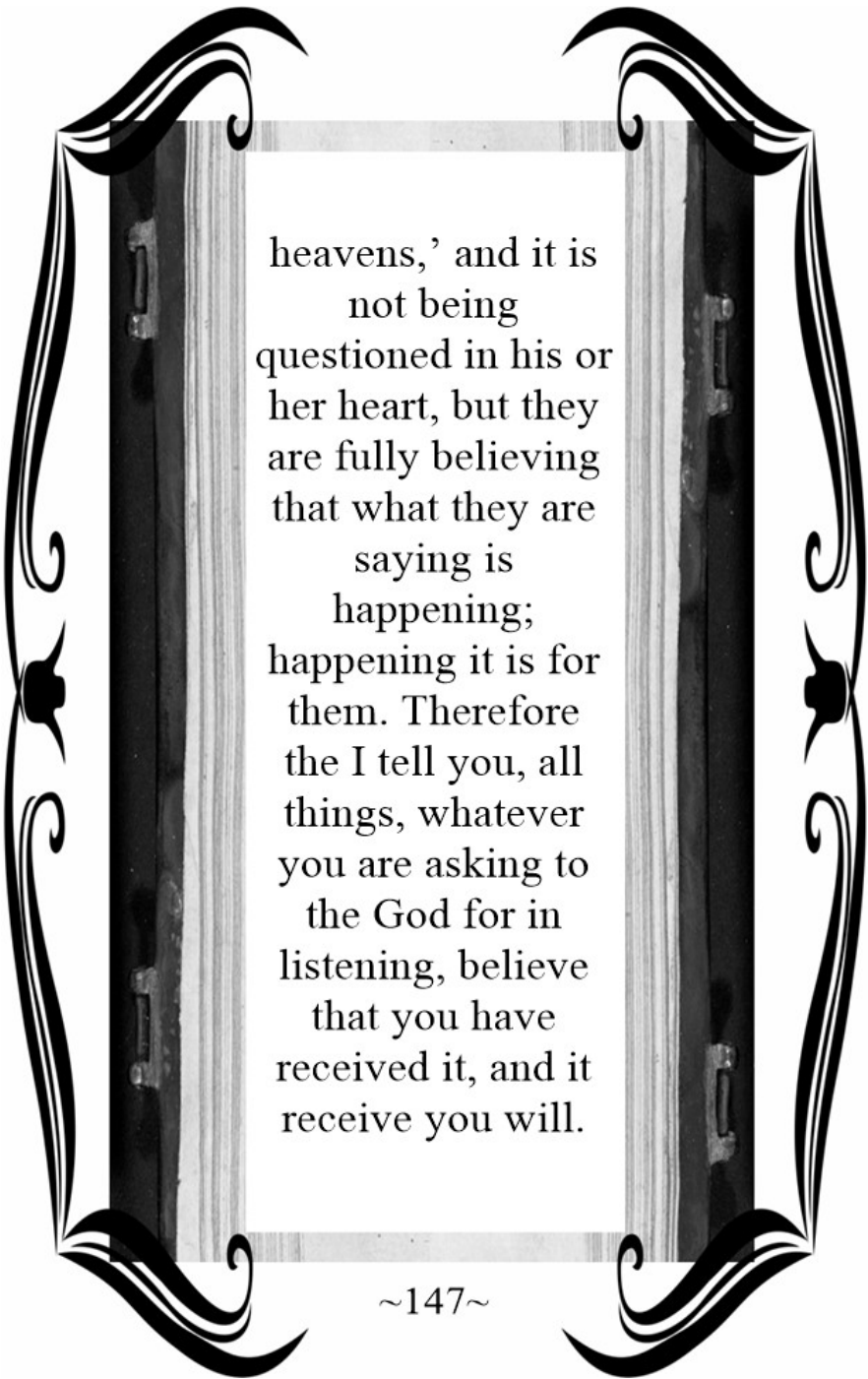
before entering
Jerusalem.

And when we did
enter the city we
straight went to the
Temple. And the I
taught in its
courtyards and
porticos. And the
chief priests and
the Torah scholars
heard, and they
were looking for a
way to get rid of
the me, for they
greatly feared the
me because my
listeners were as if

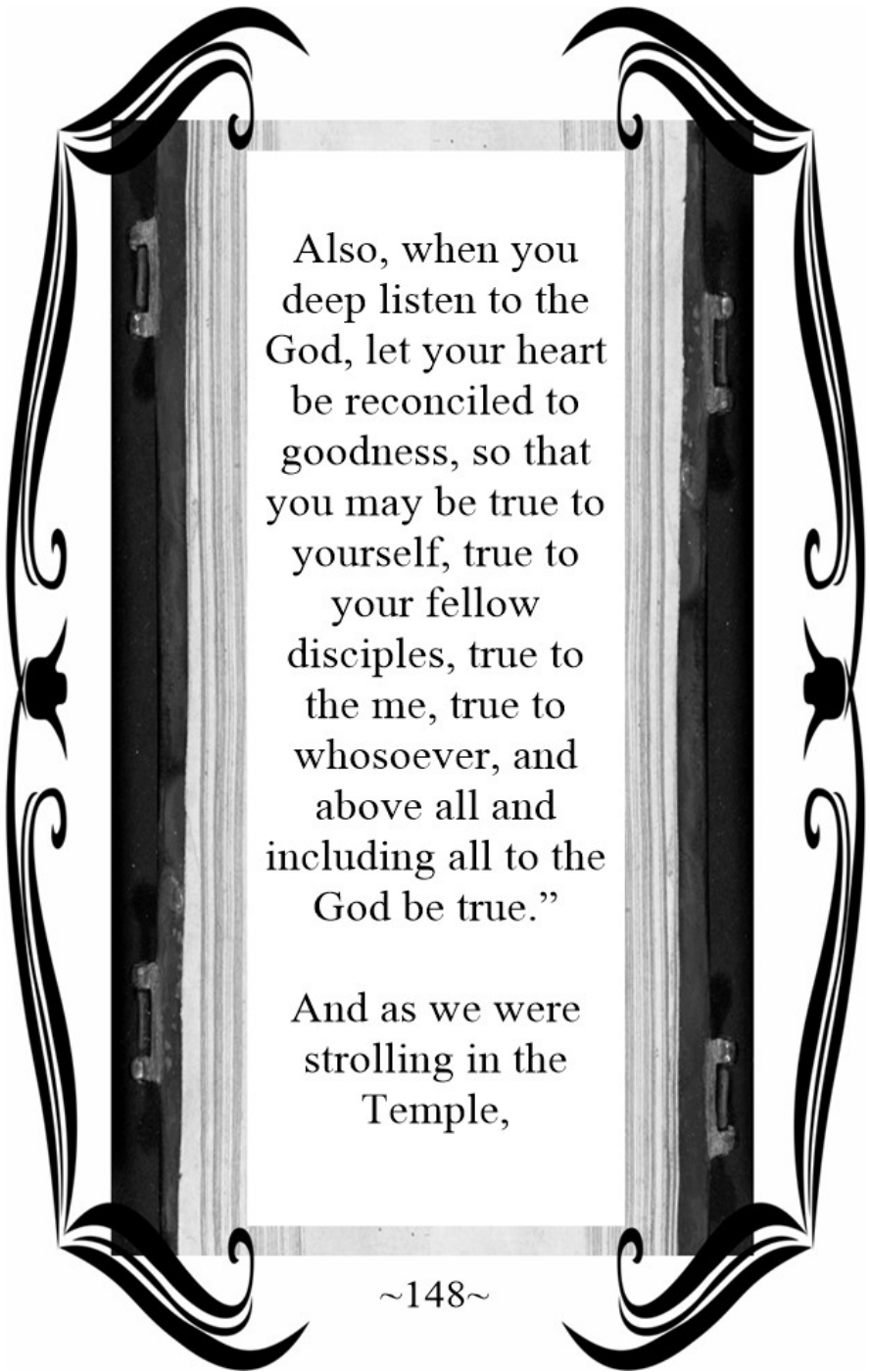
An open book is shown from a top-down perspective, with its pages slightly curved. The book is bound in a dark, textured cover. On either side of the open pages, there are large, ornate, black and white decorative flourishes that resemble stylized leaves or scrolls, framing the text. The background is a light, neutral color.

enchanted with
listening to my
words.

And when it got
late, we would go
outside the city to
the Mount of
Olives. And the I
taught my
disciples, saying,
“Have faith in the
God. Truly the I
tell you, whoever
can say to those
mountains there
surrounding the
city, ‘Be lifted high
up into the starry

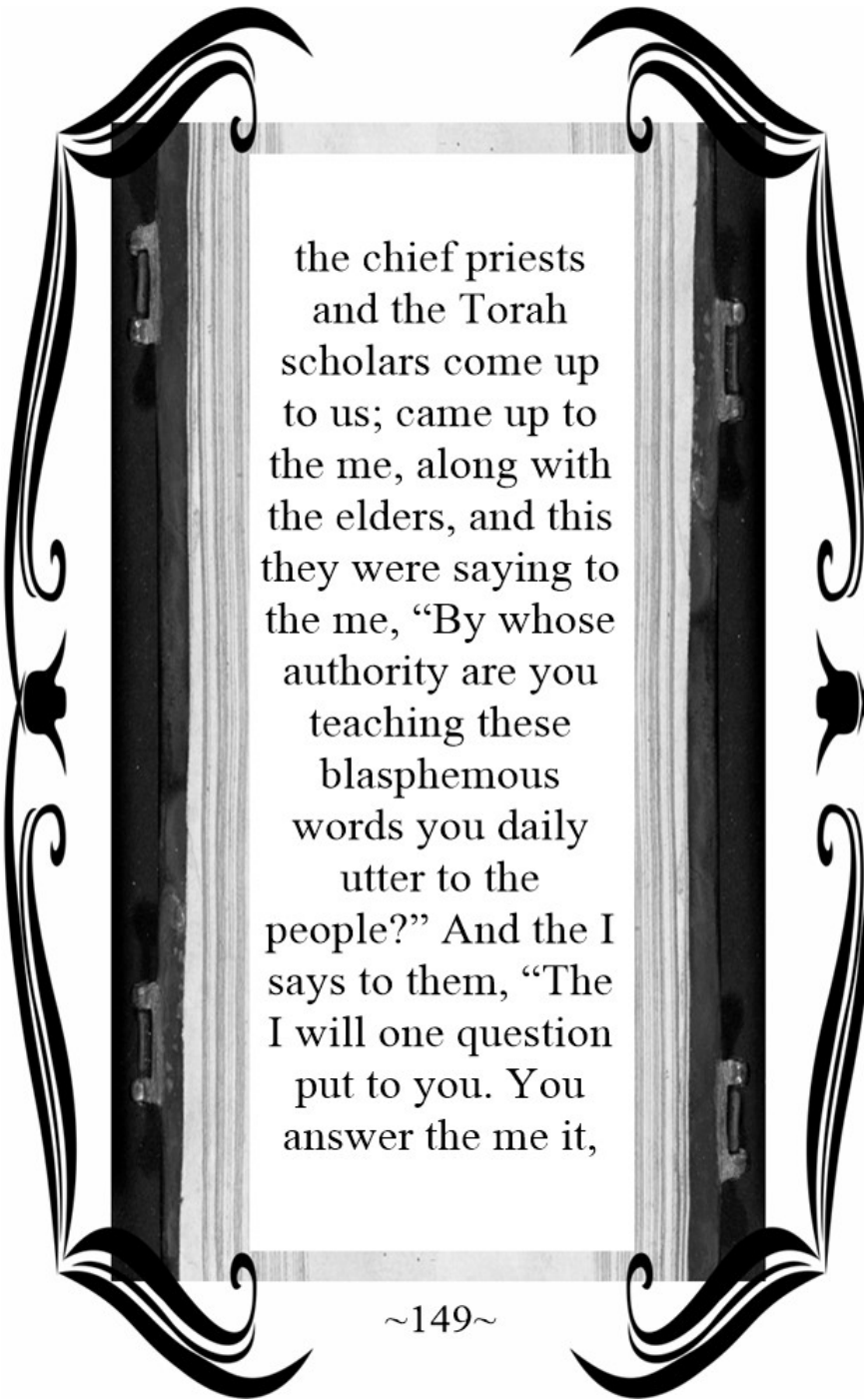
A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The text is centered within this opening.

heavens,' and it is
not being
questioned in his or
her heart, but they
are fully believing
that what they are
saying is
happening;
happening it is for
them. Therefore
the I tell you, all
things, whatever
you are asking to
the God for in
listening, believe
that you have
received it, and it
receive you will.

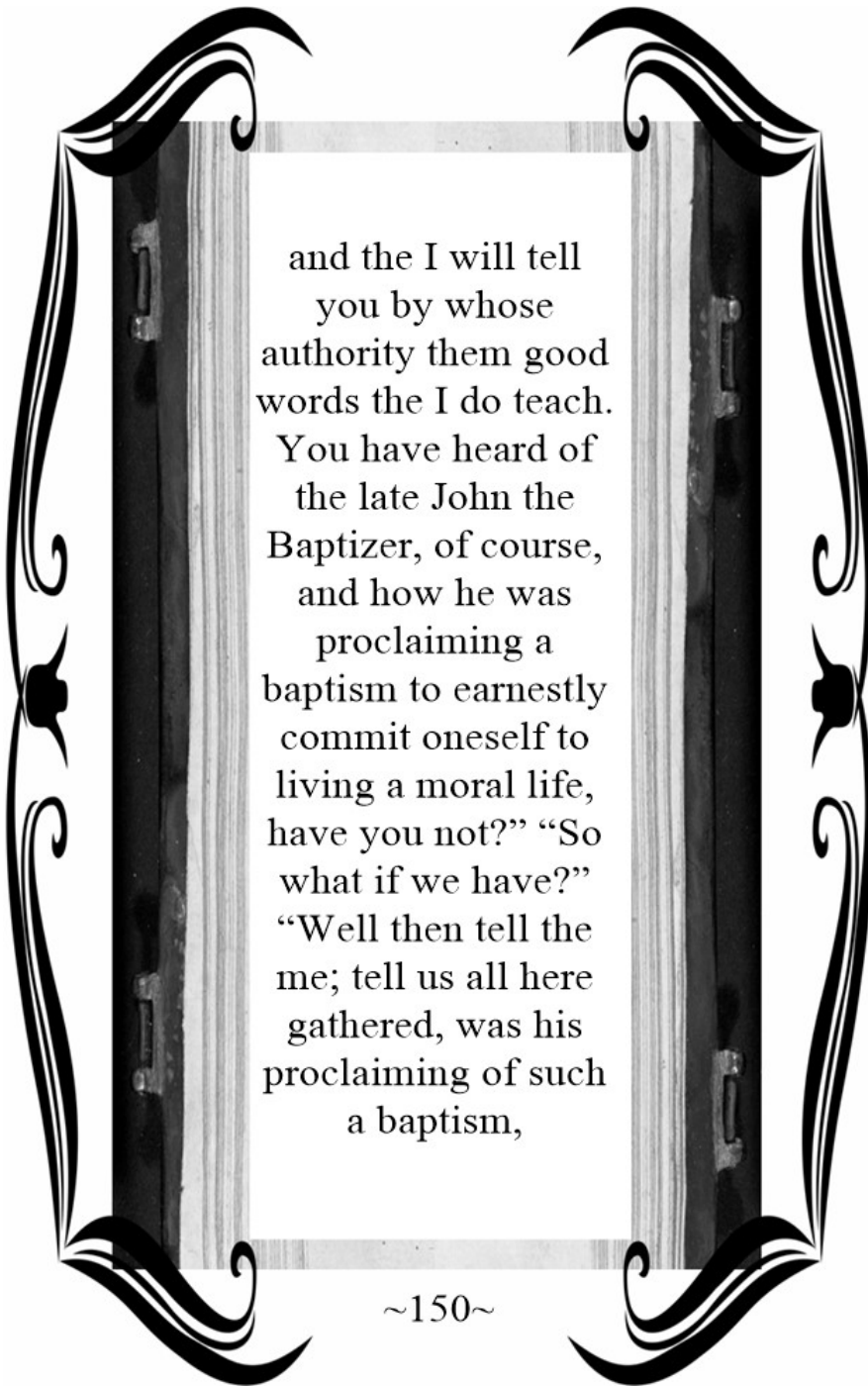
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border made of black and white swirling lines. The text is centered on the right page.

Also, when you
deep listen to the
God, let your heart
be reconciled to
goodness, so that
you may be true to
yourself, true to
your fellow
disciples, true to
the me, true to
whosoever, and
above all and
including all to the
God be true.”

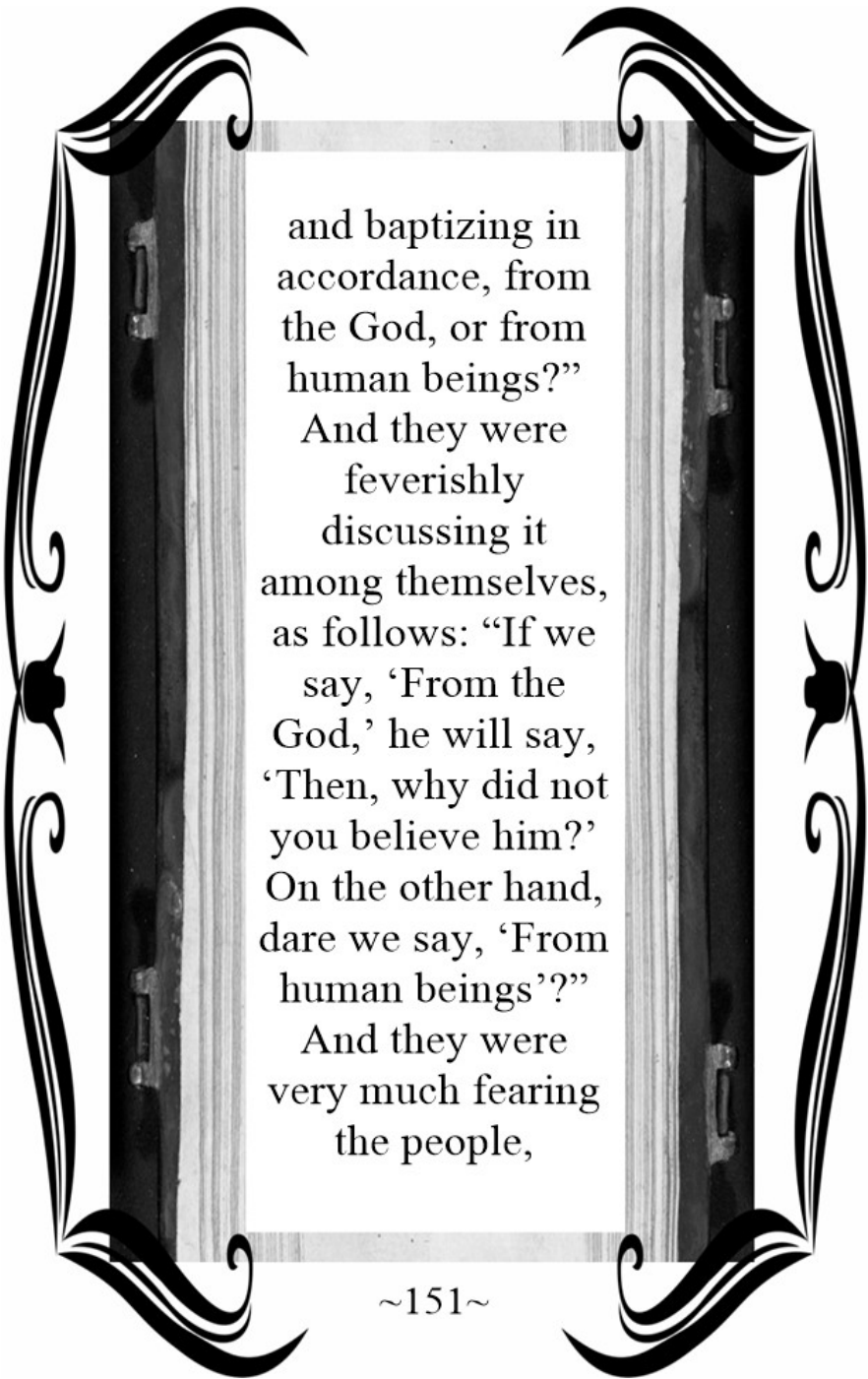
And as we were
strolling in the
Temple,



the chief priests
and the Torah
scholars come up
to us; came up to
the me, along with
the elders, and this
they were saying to
the me, “By whose
authority are you
teaching these
blasphemous
words you daily
utter to the
people?” And the I
says to them, “The
I will one question
put to you. You
answer the me it,

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border consisting of black and white swirling lines. The text is centered on the right page.

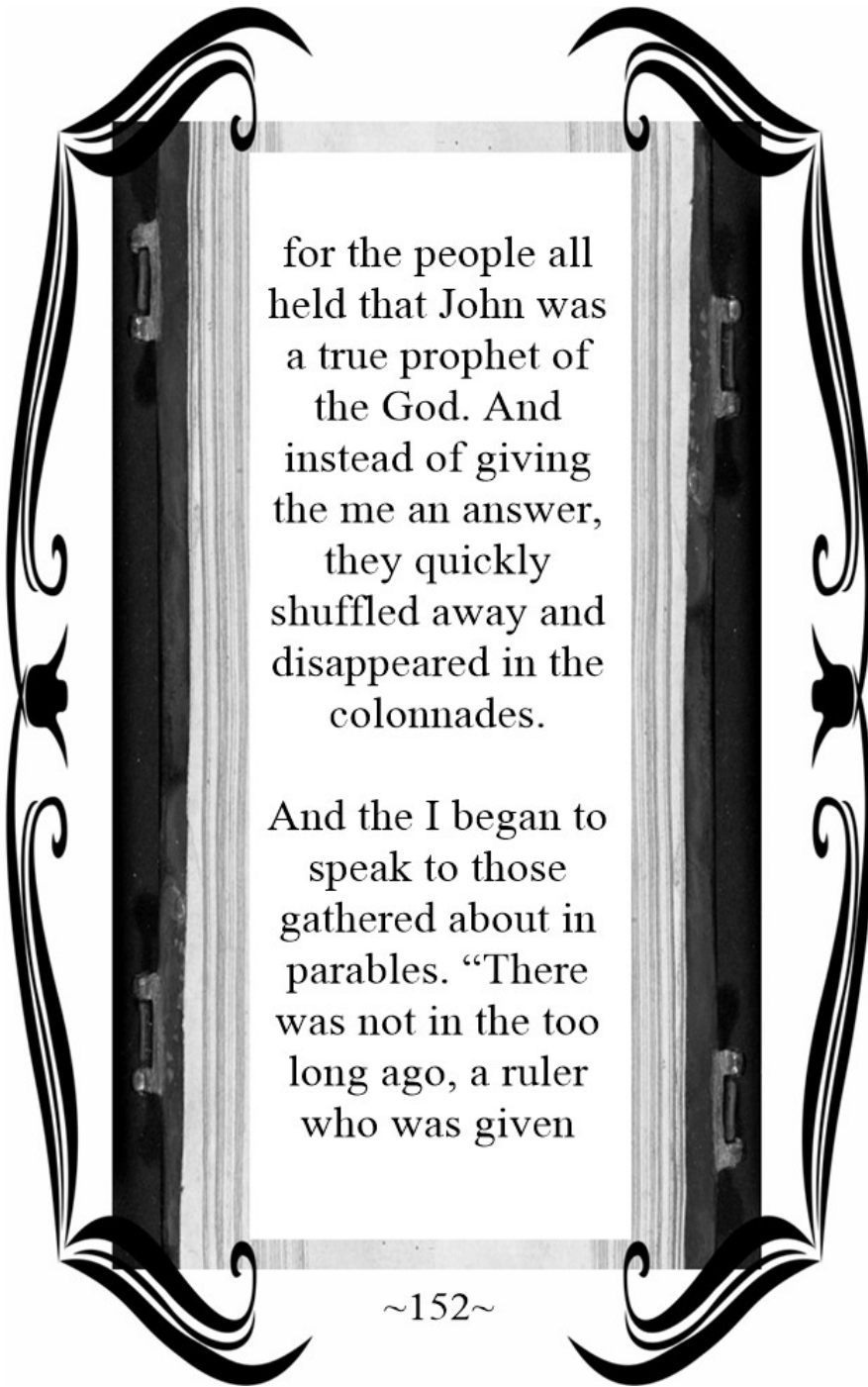
and the I will tell
you by whose
authority them good
words the I do teach.
You have heard of
the late John the
Baptizer, of course,
and how he was
proclaiming a
baptism to earnestly
commit oneself to
living a moral life,
have you not?" "So
what if we have?"
"Well then tell the
me; tell us all here
gathered, was his
proclaiming of such
a baptism,

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border consisting of black and white swirling lines. The text is centered on the right page.

and baptizing in
accordance, from
the God, or from
human beings?"

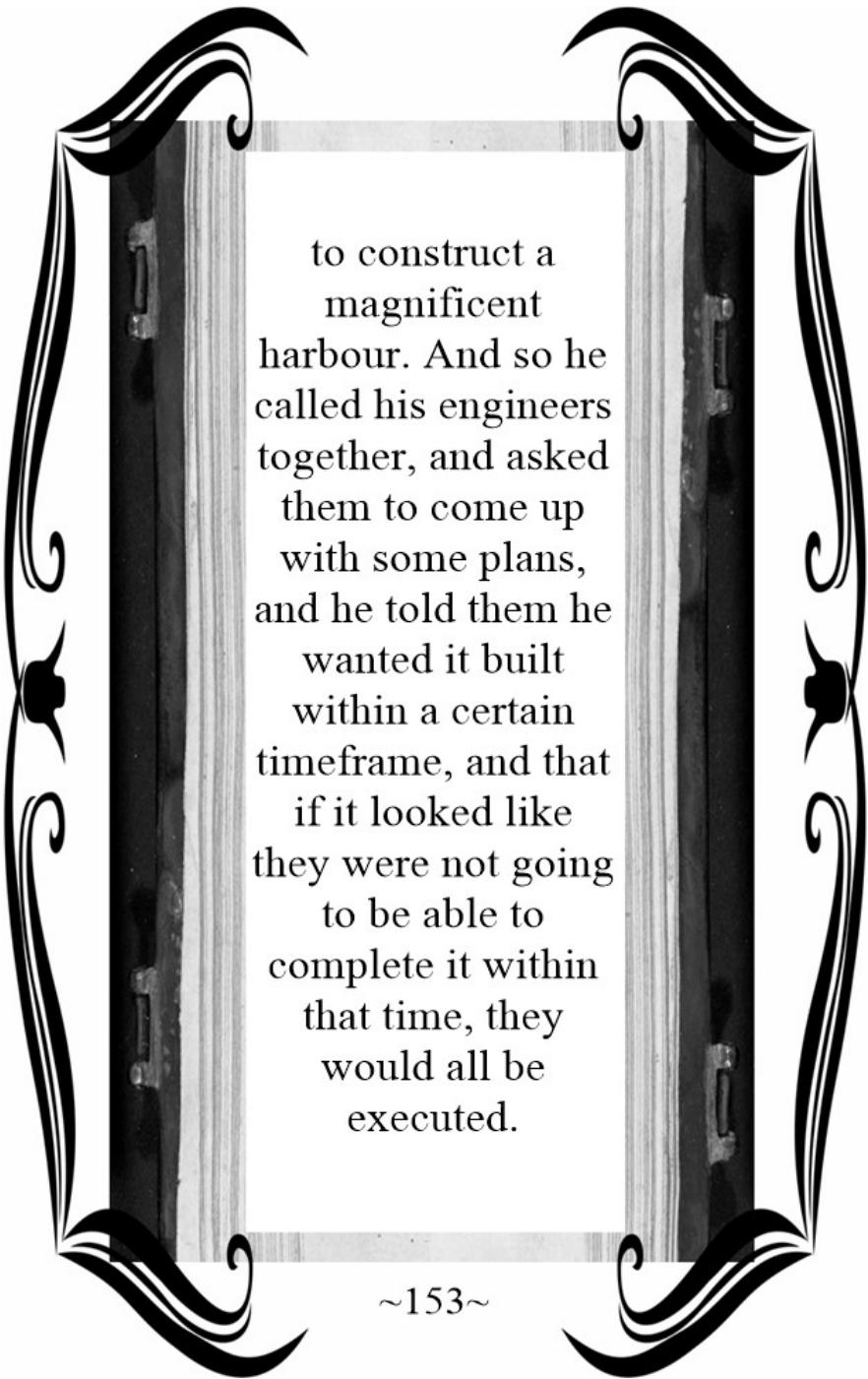
And they were
feverishly
discussing it
among themselves,
as follows: "If we
say, 'From the
God,' he will say,
'Then, why did not
you believe him?'"
On the other hand,
dare we say, 'From
human beings'?"

And they were
very much fearing
the people,

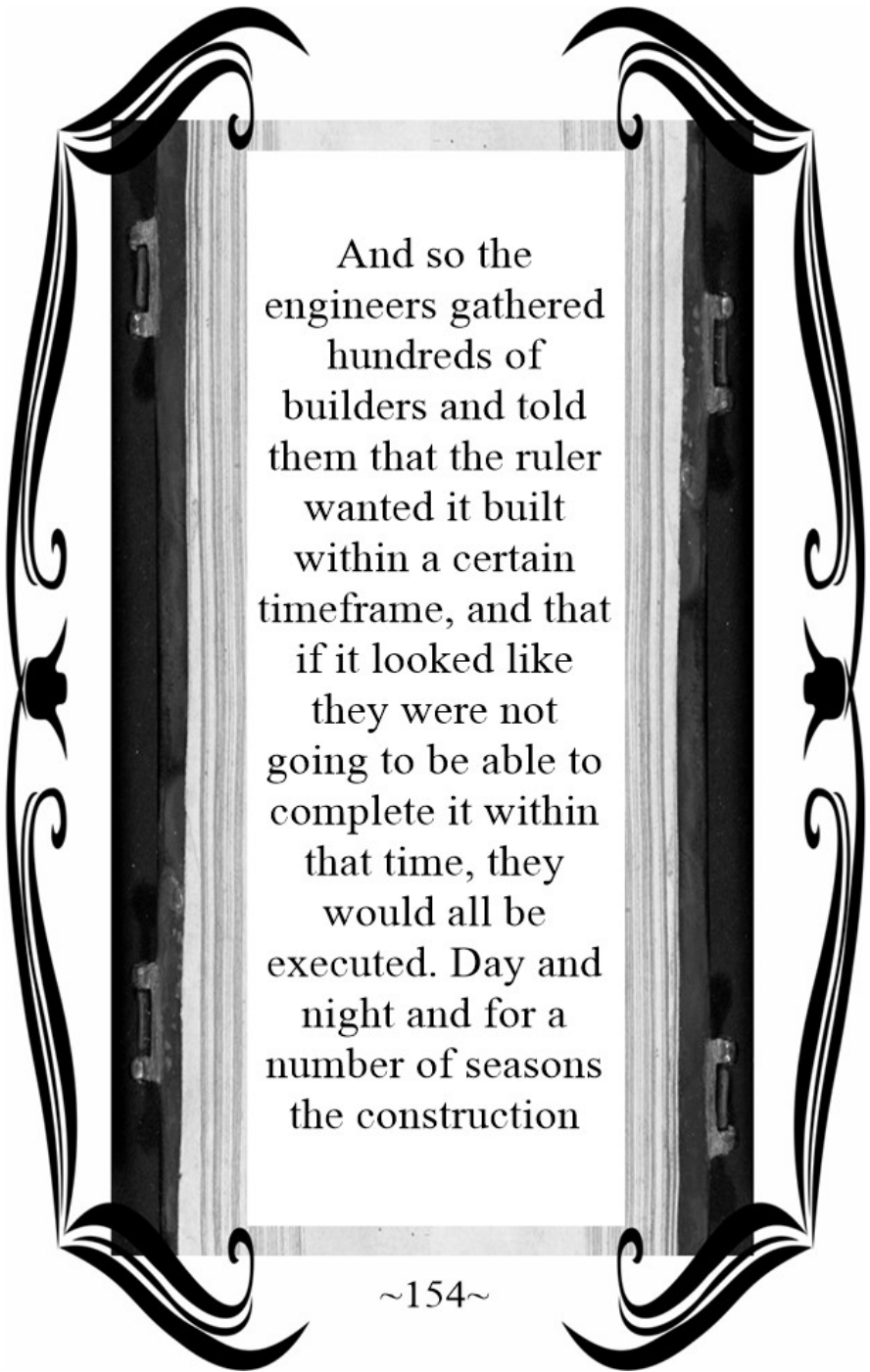


for the people all
held that John was
a true prophet of
the God. And
instead of giving
the me an answer,
they quickly
shuffled away and
disappeared in the
colonnades.

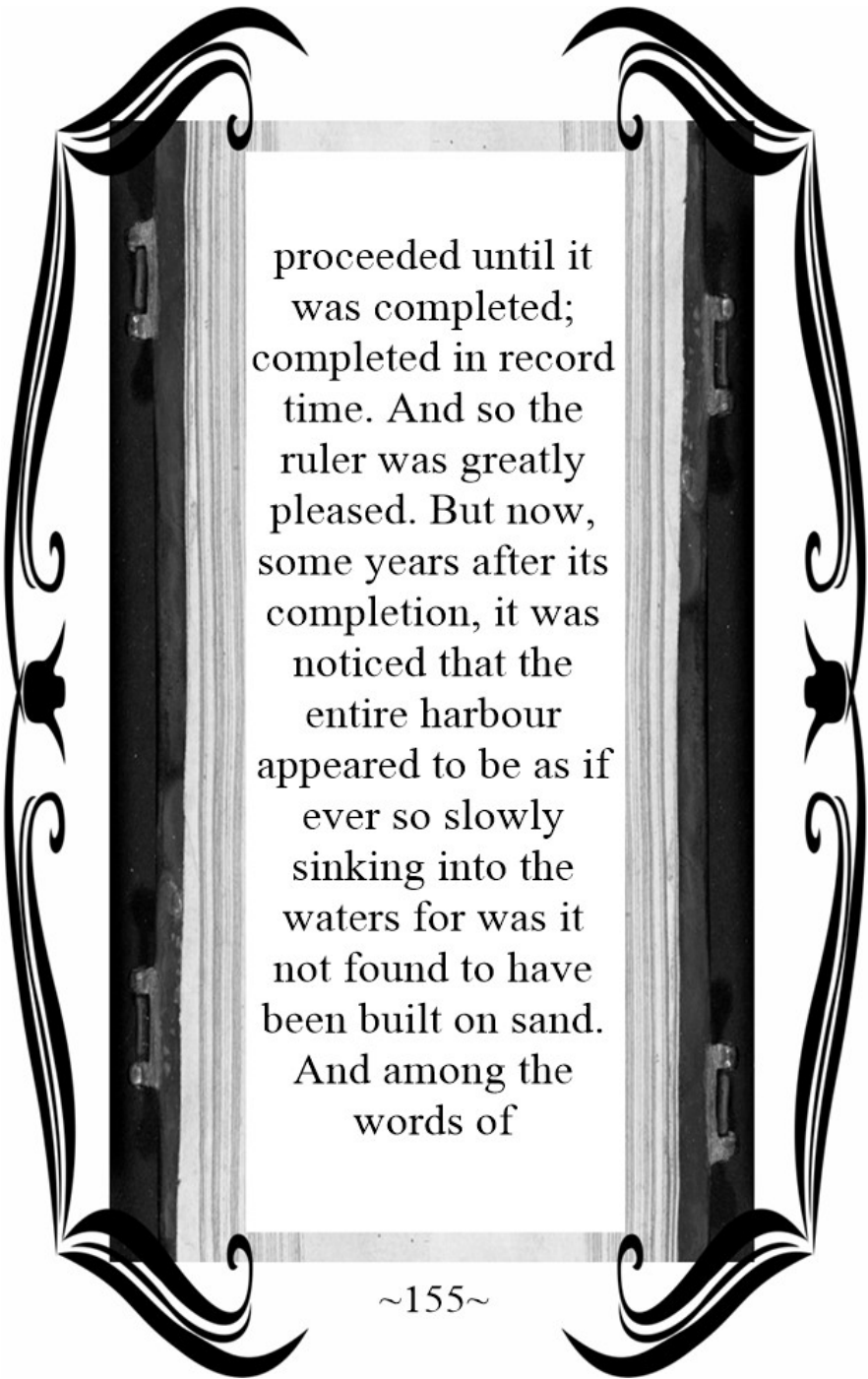
And the I began to
speak to those
gathered about in
parables. "There
was not in the too
long ago, a ruler
who was given



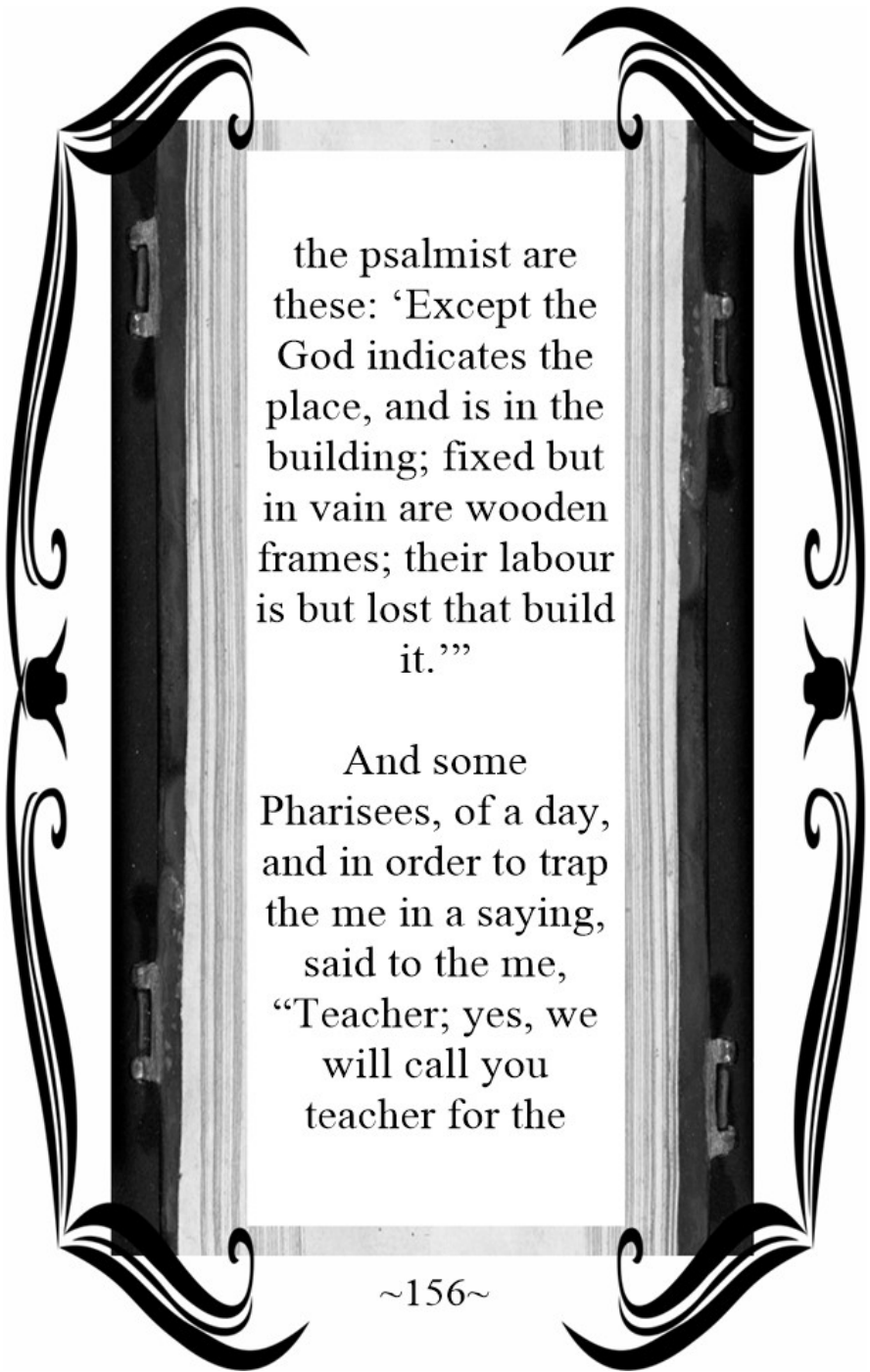
to construct a
magnificent
harbour. And so he
called his engineers
together, and asked
them to come up
with some plans,
and he told them he
wanted it built
within a certain
timeframe, and that
if it looked like
they were not going
to be able to
complete it within
that time, they
would all be
executed.

An open book is shown from a top-down perspective, lying flat. The pages are a light, off-white color. The book is framed by a decorative, hand-drawn black border. This border consists of elegant, symmetrical scrollwork and flourishes that curve upwards at the top and downwards at the bottom, with small circular motifs on the sides. The text is centered on the right-hand page.

And so the
engineers gathered
hundreds of
builders and told
them that the ruler
wanted it built
within a certain
timeframe, and that
if it looked like
they were not
going to be able to
complete it within
that time, they
would all be
executed. Day and
night and for a
number of seasons
the construction

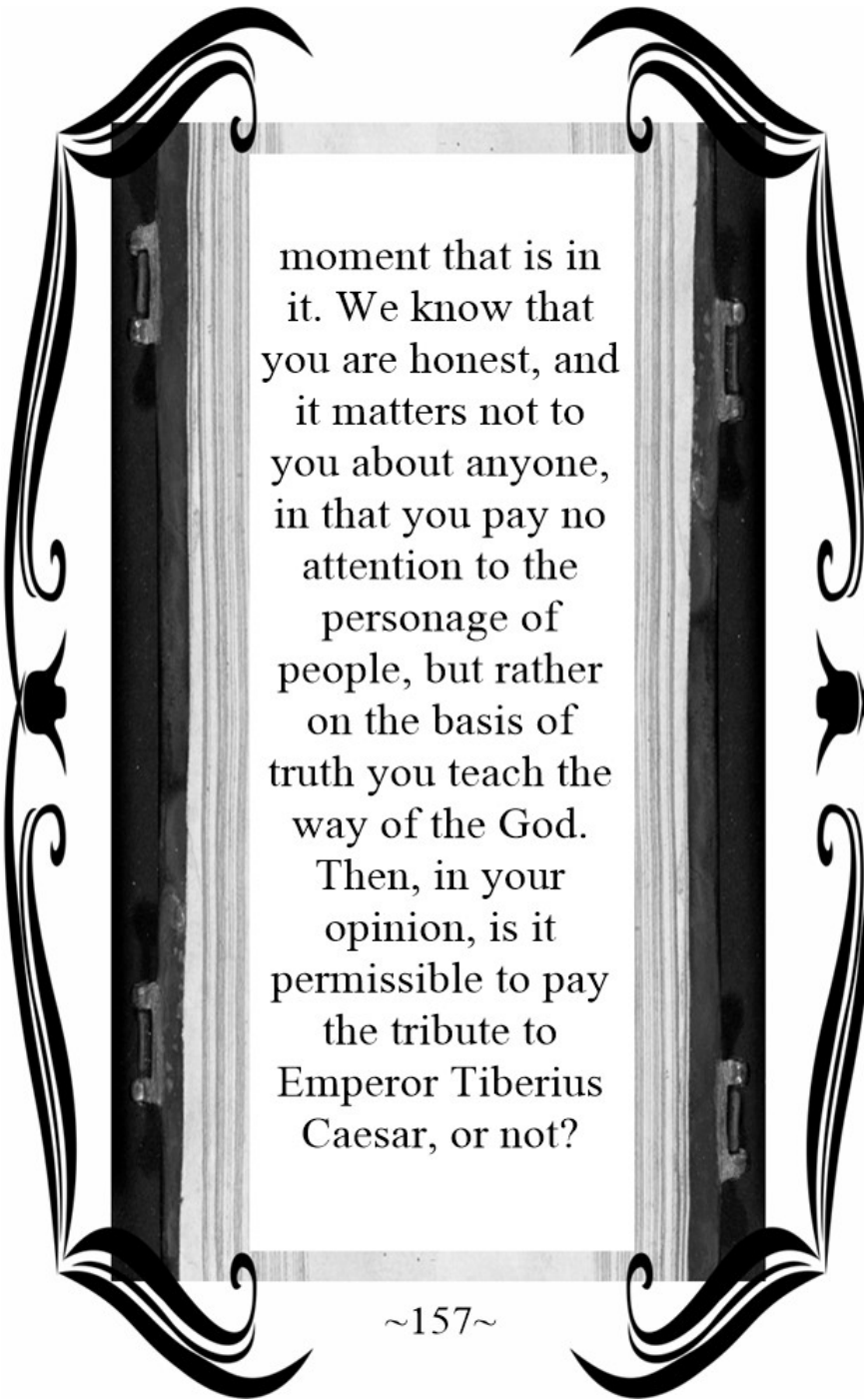
A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The background within the frame is a grayscale image of an open book, showing the pages and the binding in the center.

proceeded until it
was completed;
completed in record
time. And so the
ruler was greatly
pleased. But now,
some years after its
completion, it was
noticed that the
entire harbour
appeared to be as if
ever so slowly
sinking into the
waters for was it
not found to have
been built on sand.
And among the
words of

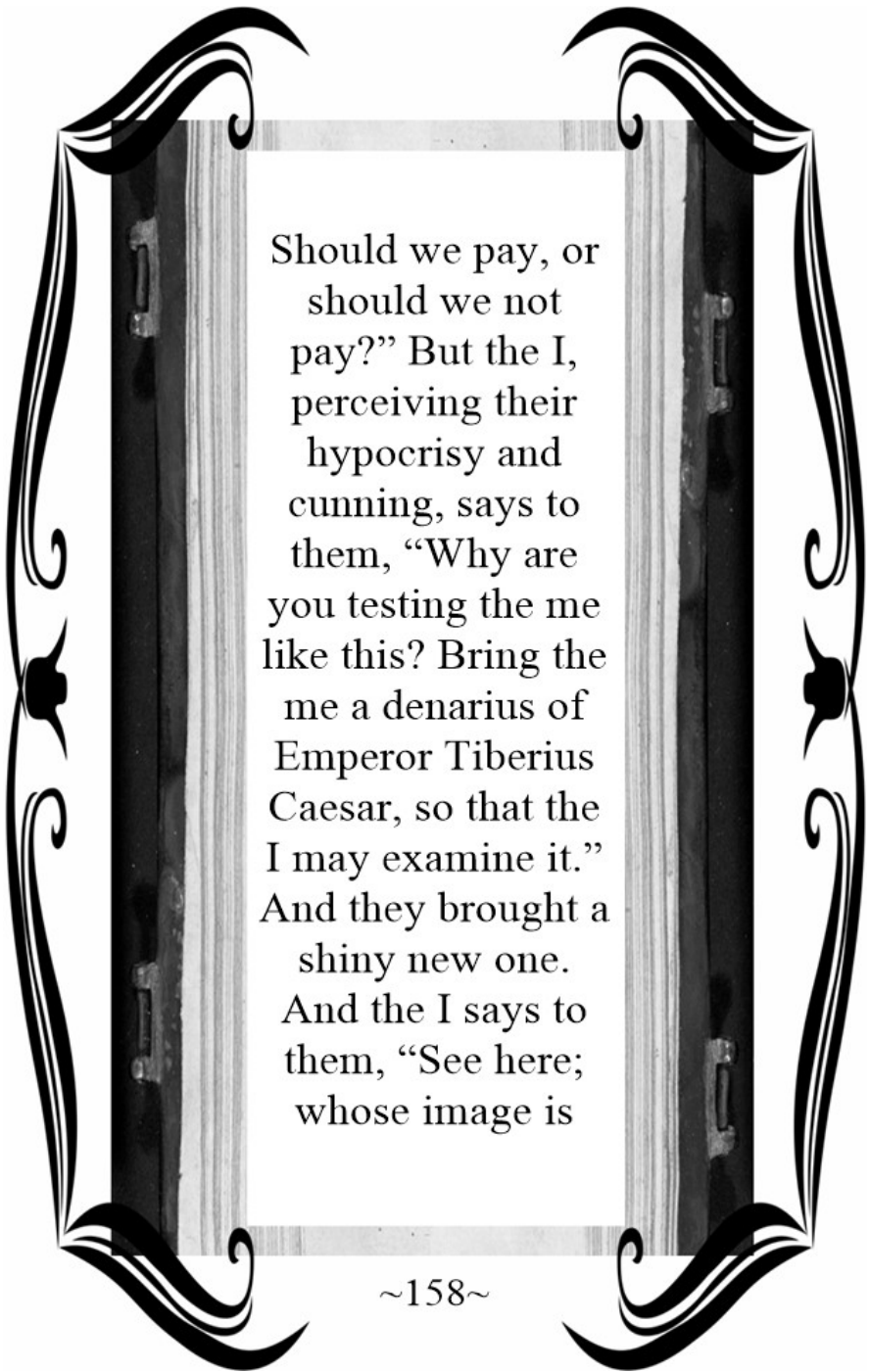
A decorative frame with ornate, symmetrical scrollwork and floral motifs surrounds the text. The frame is black with white highlights, giving it a three-dimensional appearance.

the psalmist are
these: 'Except the
God indicates the
place, and is in the
building; fixed but
in vain are wooden
frames; their labour
is but lost that build
it.'"

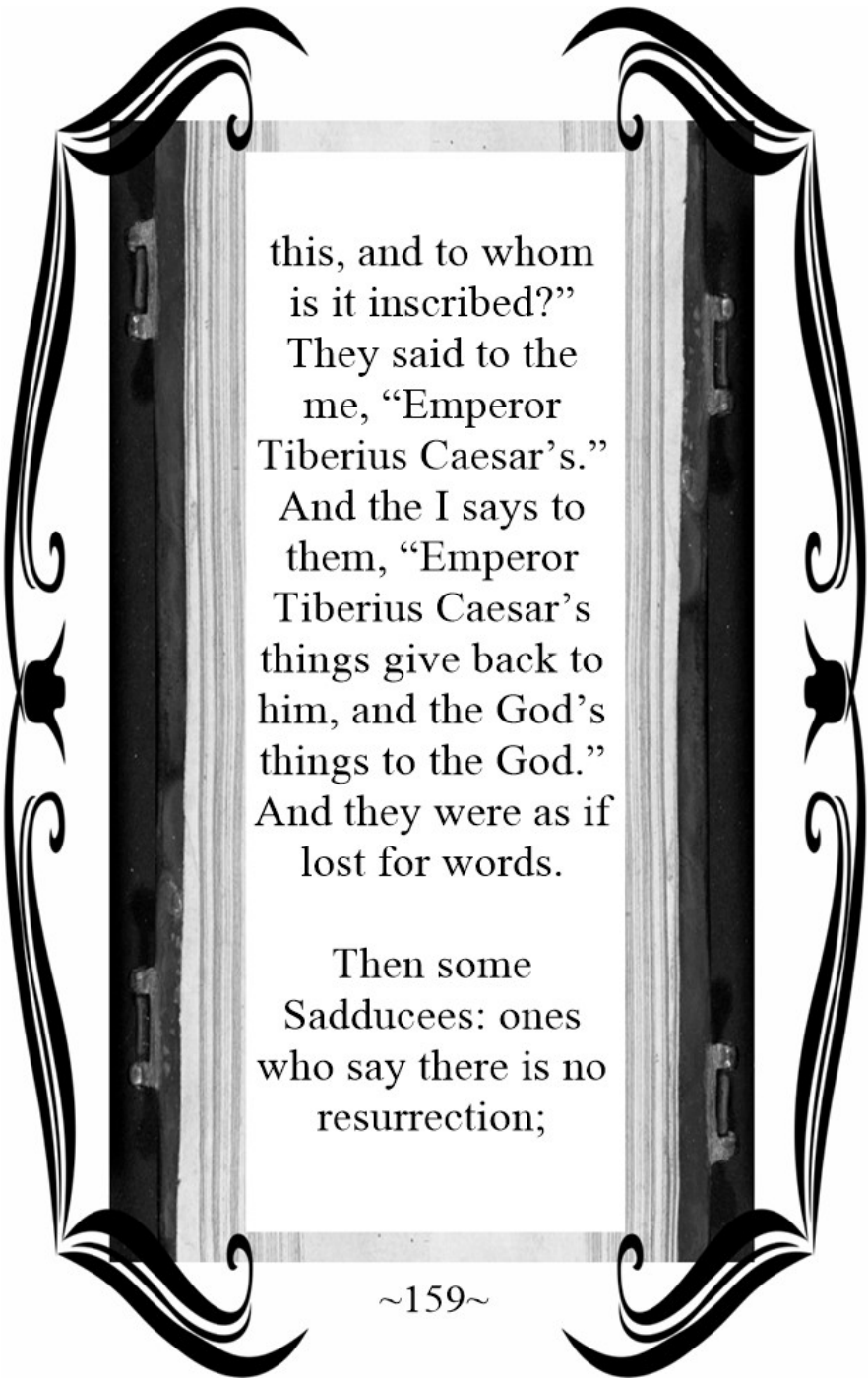
And some
Pharisees, of a day,
and in order to trap
the me in a saying,
said to the me,
"Teacher; yes, we
will call you
teacher for the



moment that is in
it. We know that
you are honest, and
it matters not to
you about anyone,
in that you pay no
attention to the
personage of
people, but rather
on the basis of
truth you teach the
way of the God.
Then, in your
opinion, is it
permissible to pay
the tribute to
Emperor Tiberius
Caesar, or not?

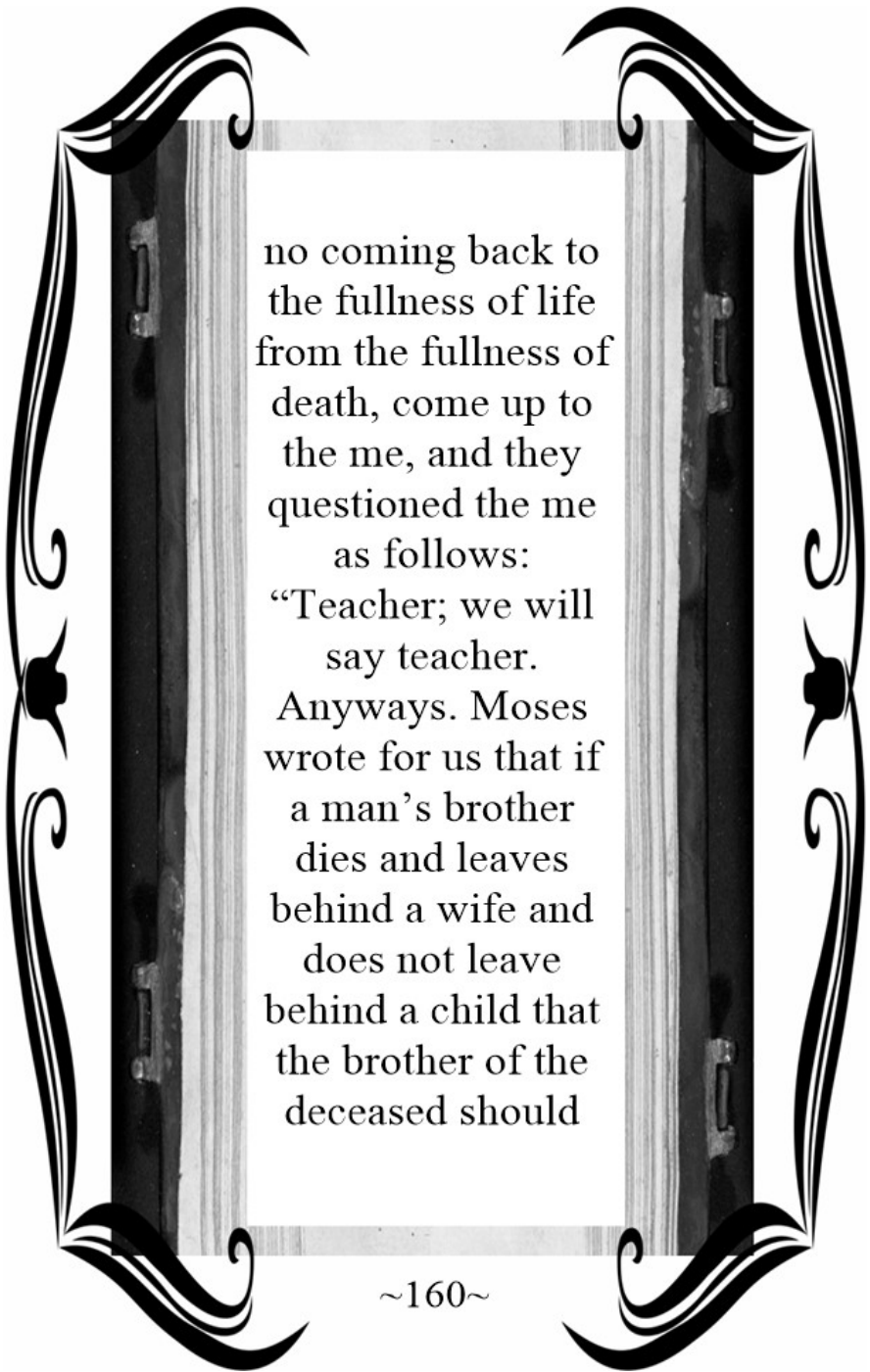


Should we pay, or
should we not
pay?" But the I,
perceiving their
hypocrisy and
cunning, says to
them, "Why are
you testing the me
like this? Bring the
me a denarius of
Emperor Tiberius
Caesar, so that the
I may examine it."
And they brought a
shiny new one.
And the I says to
them, "See here;
whose image is



this, and to whom
is it inscribed?"
They said to the
me, "Emperor
Tiberius Caesar's."
And the I says to
them, "Emperor
Tiberius Caesar's
things give back to
him, and the God's
things to the God."
And they were as if
lost for words.

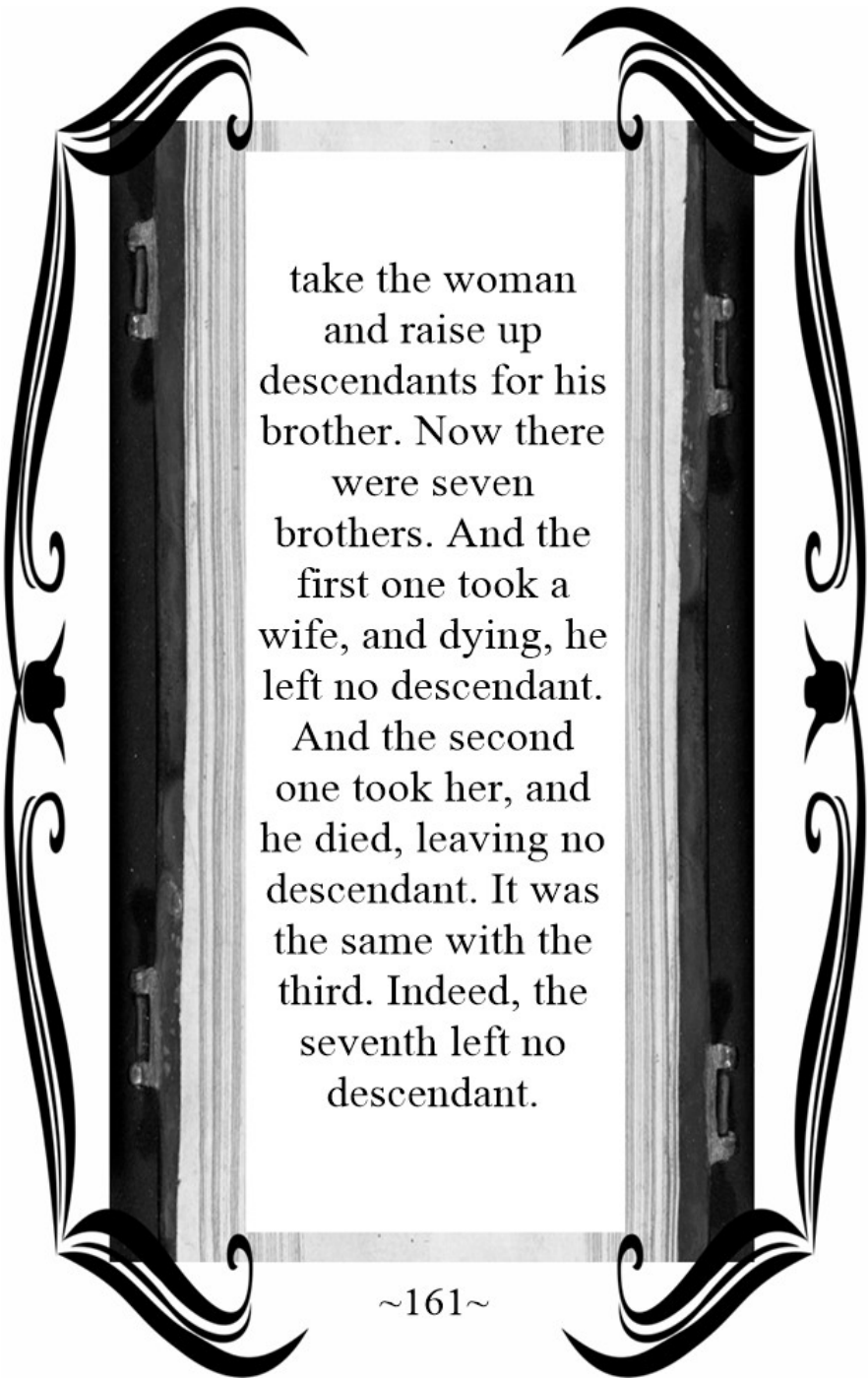
Then some
Sadducees: ones
who say there is no
resurrection;



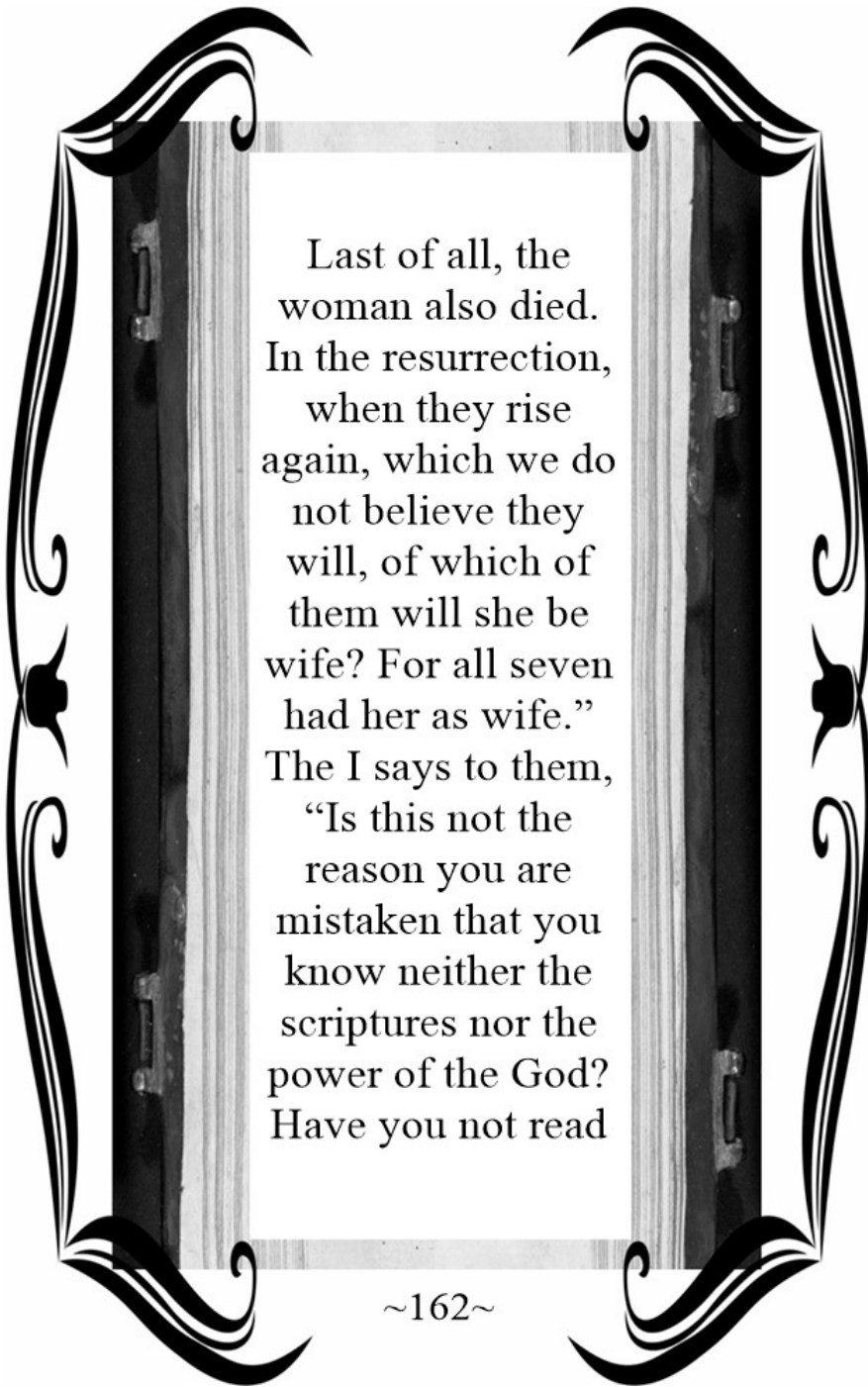
no coming back to
the fullness of life
from the fullness of
death, come up to
the me, and they
questioned the me
as follows:

“Teacher; we will
say teacher.

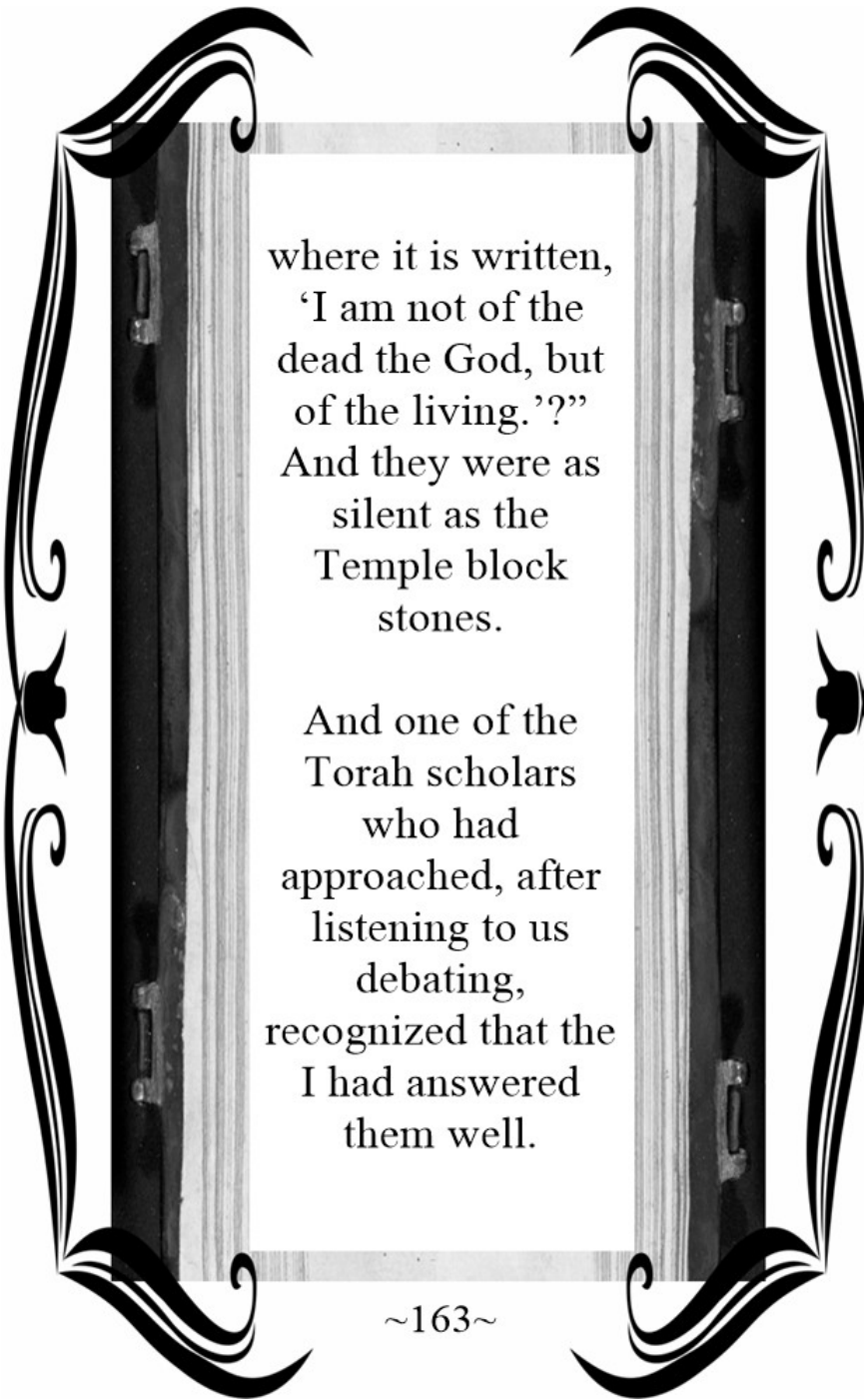
Anyways. Moses
wrote for us that if
a man’s brother
dies and leaves
behind a wife and
does not leave
behind a child that
the brother of the
deceased should



take the woman
and raise up
descendants for his
brother. Now there
were seven
brothers. And the
first one took a
wife, and dying, he
left no descendant.
And the second
one took her, and
he died, leaving no
descendant. It was
the same with the
third. Indeed, the
seventh left no
descendant.

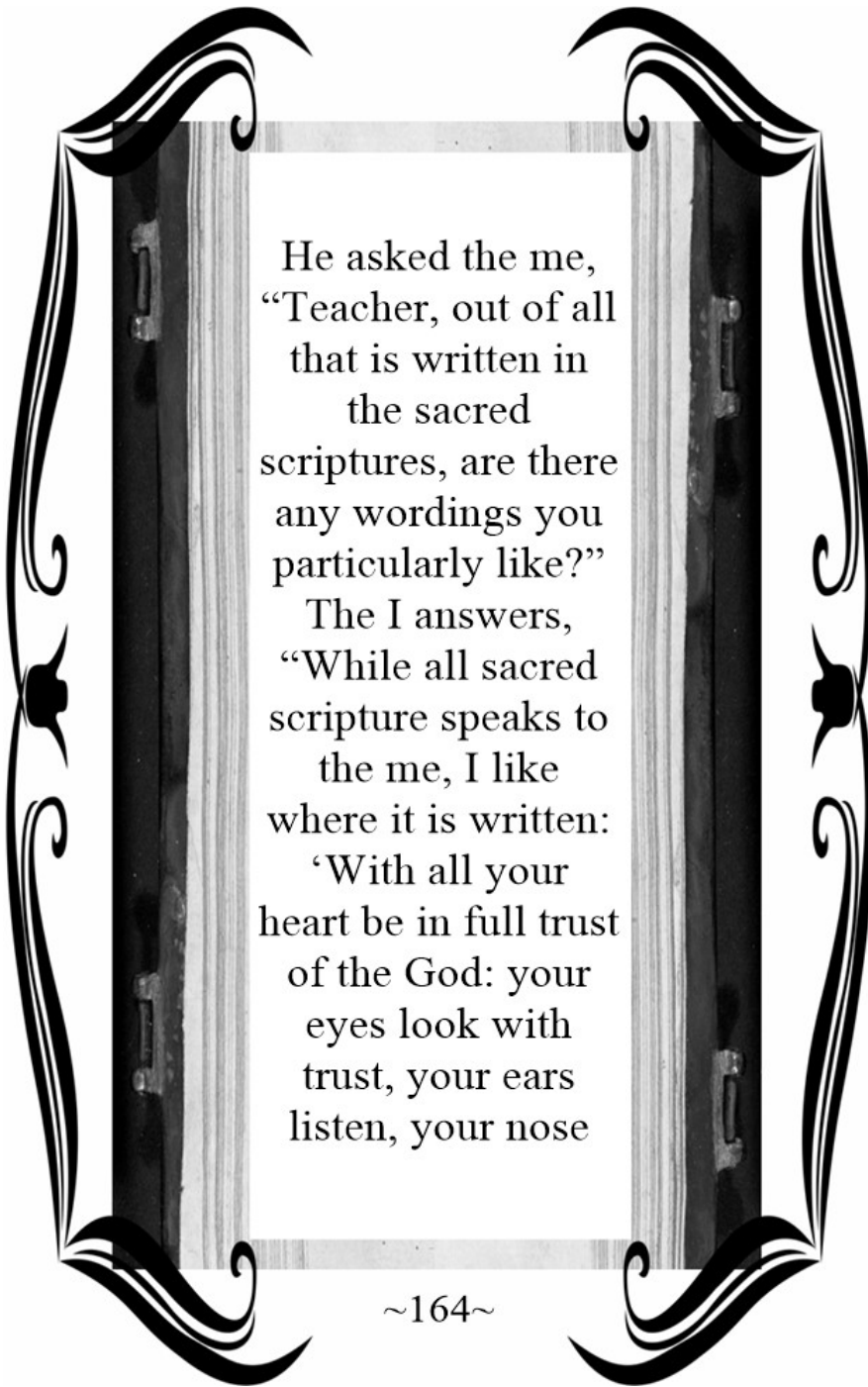


Last of all, the
woman also died.
In the resurrection,
when they rise
again, which we do
not believe they
will, of which of
them will she be
wife? For all seven
had her as wife.”
The I says to them,
“Is this not the
reason you are
mistaken that you
know neither the
scriptures nor the
power of the God?
Have you not read

A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is placed. The background within the frame is a grayscale image of an open book, showing the pages and the binding in the center.

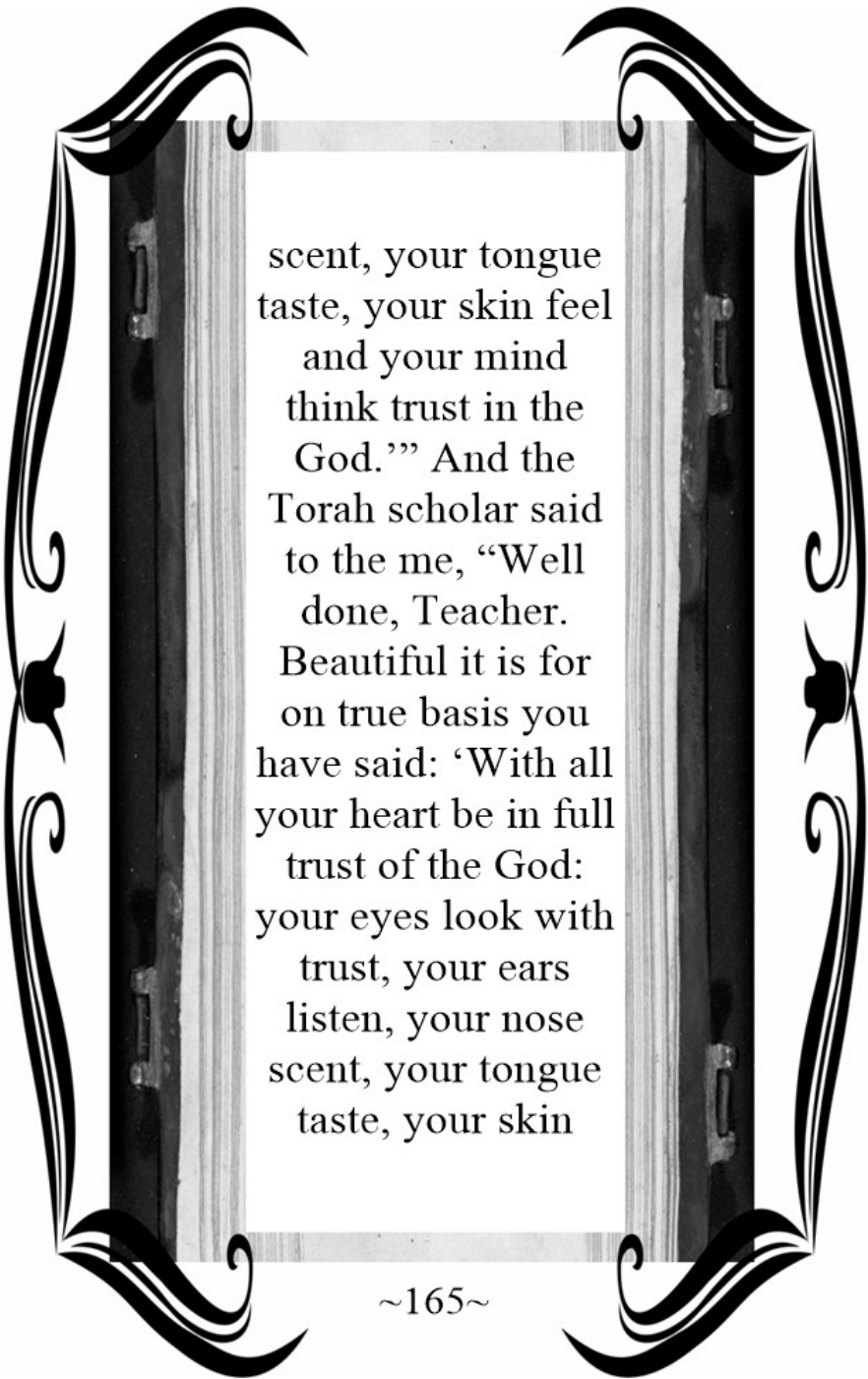
where it is written,
‘I am not of the
dead the God, but
of the living.’?”
And they were as
silent as the
Temple block
stones.

And one of the
Torah scholars
who had
approached, after
listening to us
debating,
recognized that the
I had answered
them well.

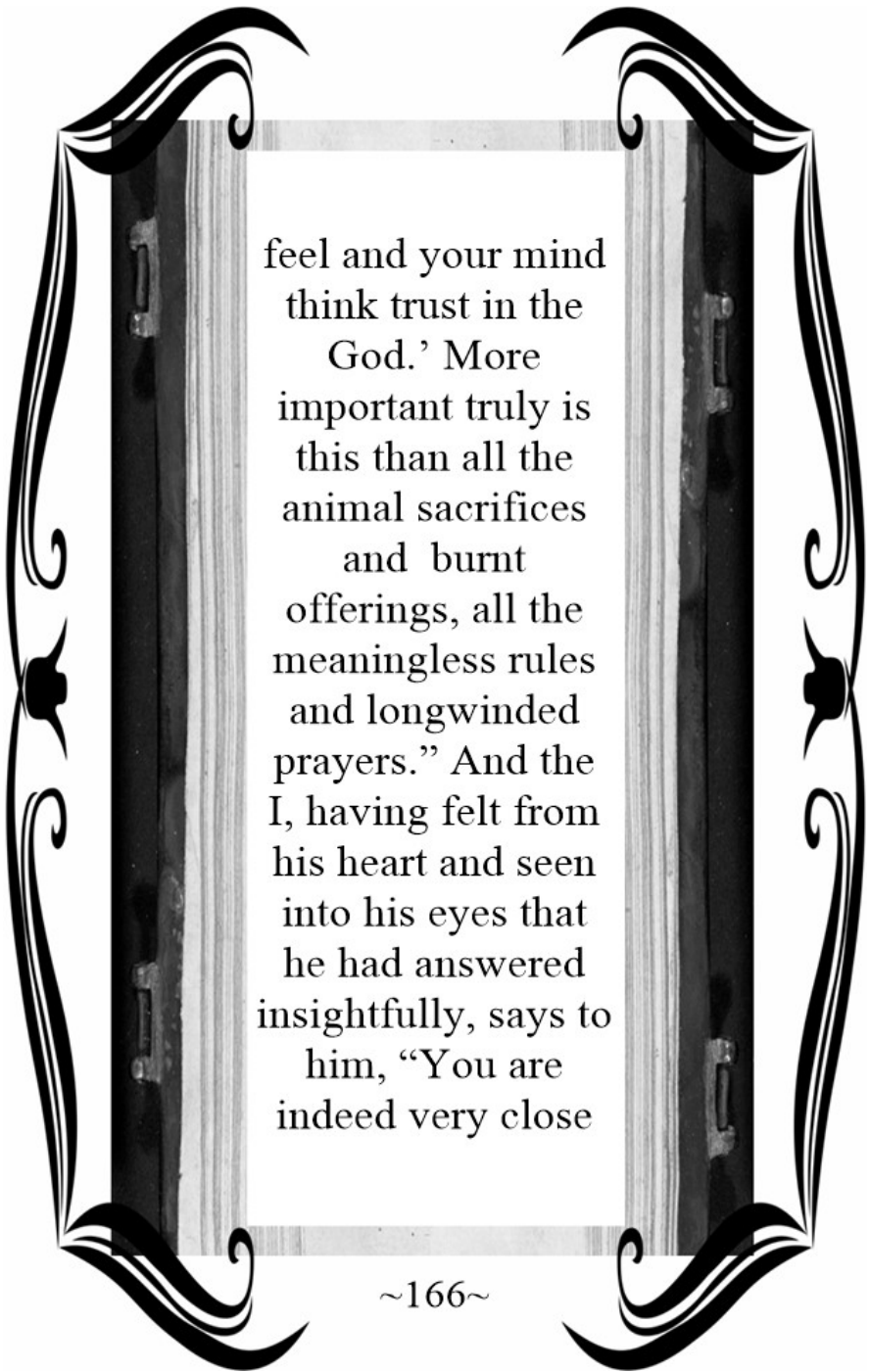
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border consisting of black and white swirling lines. The text is centered on the right page.

He asked the me,
“Teacher, out of all
that is written in
the sacred
scriptures, are there
any wordings you
particularly like?”

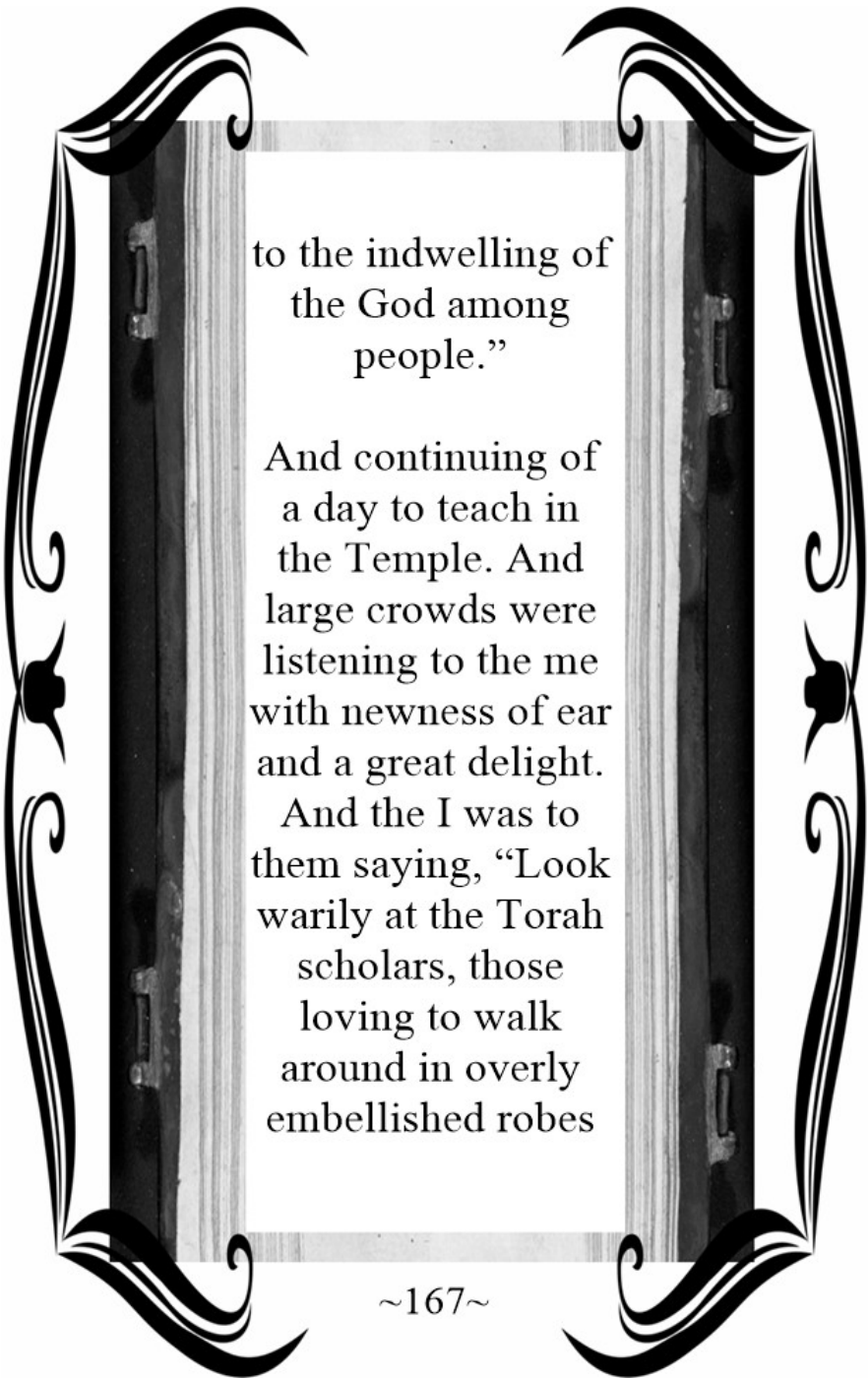
The I answers,
“While all sacred
scripture speaks to
the me, I like
where it is written:
‘With all your
heart be in full trust
of the God: your
eyes look with
trust, your ears
listen, your nose

A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The text is centered within this opening.

scent, your tongue
taste, your skin feel
and your mind
think trust in the
God.” And the
Torah scholar said
to the me, “Well
done, Teacher.
Beautiful it is for
on true basis you
have said: ‘With all
your heart be in full
trust of the God:
your eyes look with
trust, your ears
listen, your nose
scent, your tongue
taste, your skin

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border made of black and white swirling lines. The text is centered on the right page.

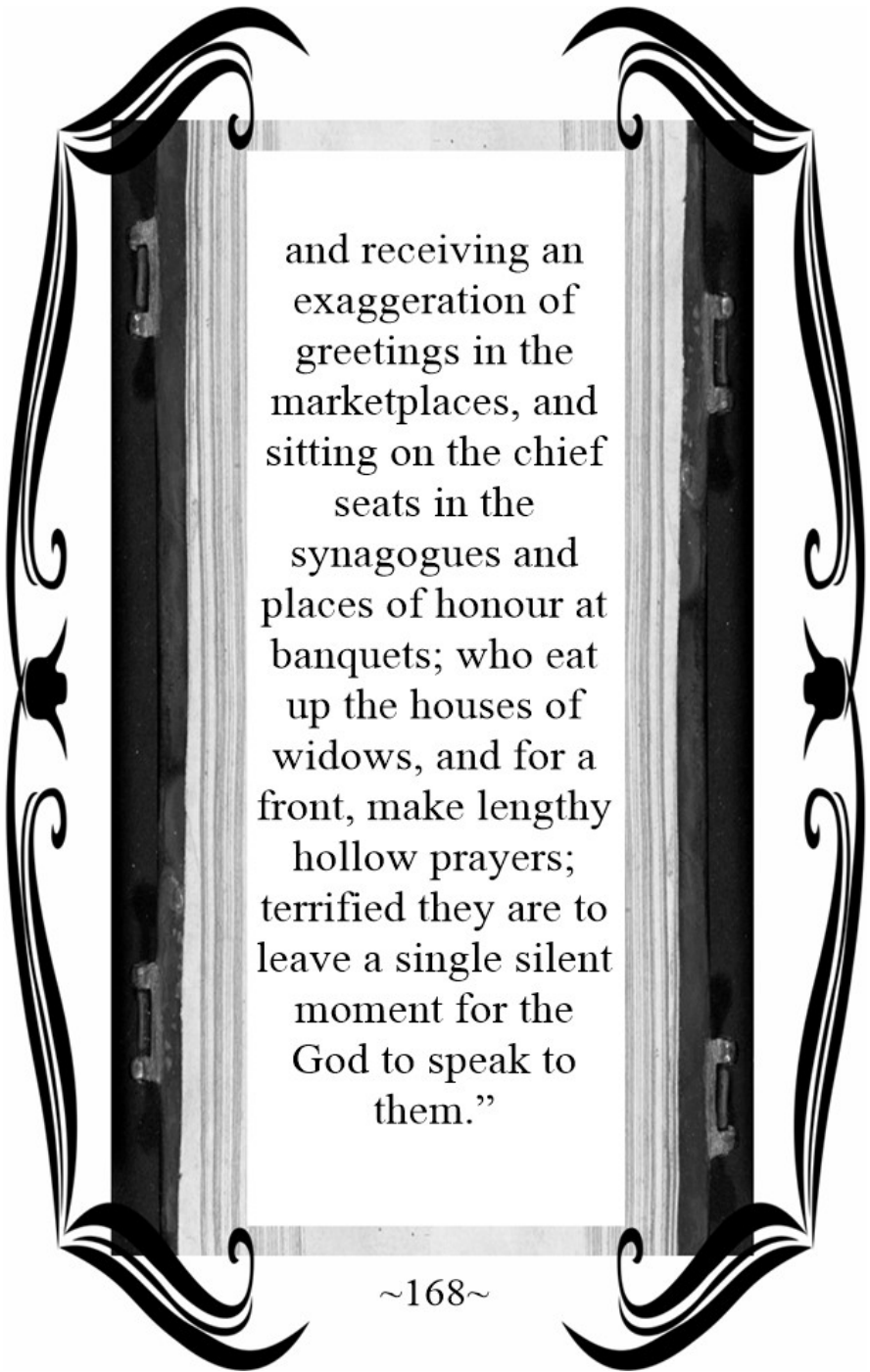
feel and your mind
think trust in the
God.' More
important truly is
this than all the
animal sacrifices
and burnt
offerings, all the
meaningless rules
and longwinded
prayers." And the
I, having felt from
his heart and seen
into his eyes that
he had answered
insightfully, says to
him, "You are
indeed very close

A decorative frame with ornate, symmetrical scrollwork and floral motifs surrounds the text. The frame is composed of black and white lines, creating a stylized border.

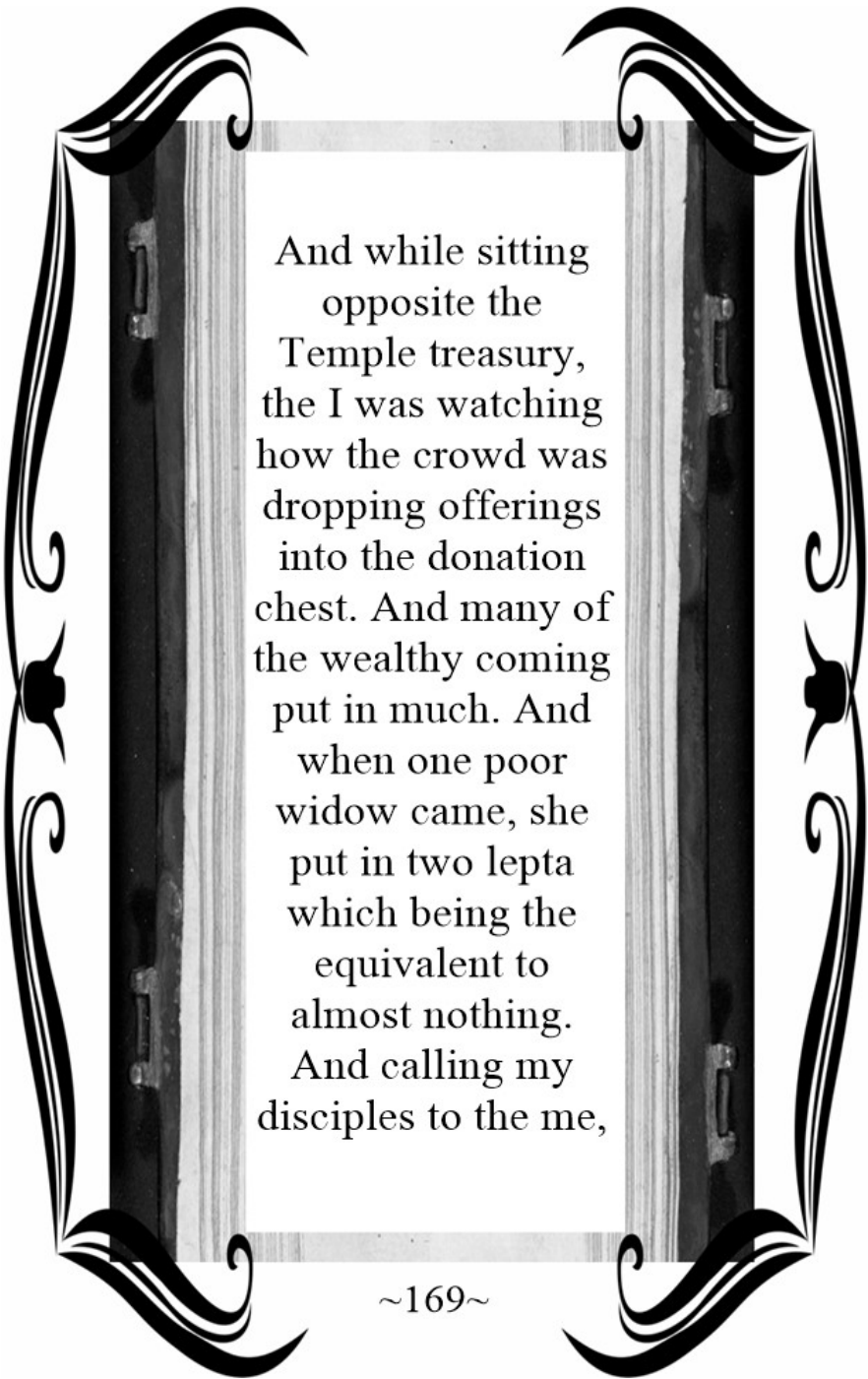
to the indwelling of
the God among
people.”

And continuing of
a day to teach in
the Temple. And
large crowds were
listening to the me
with newness of ear
and a great delight.

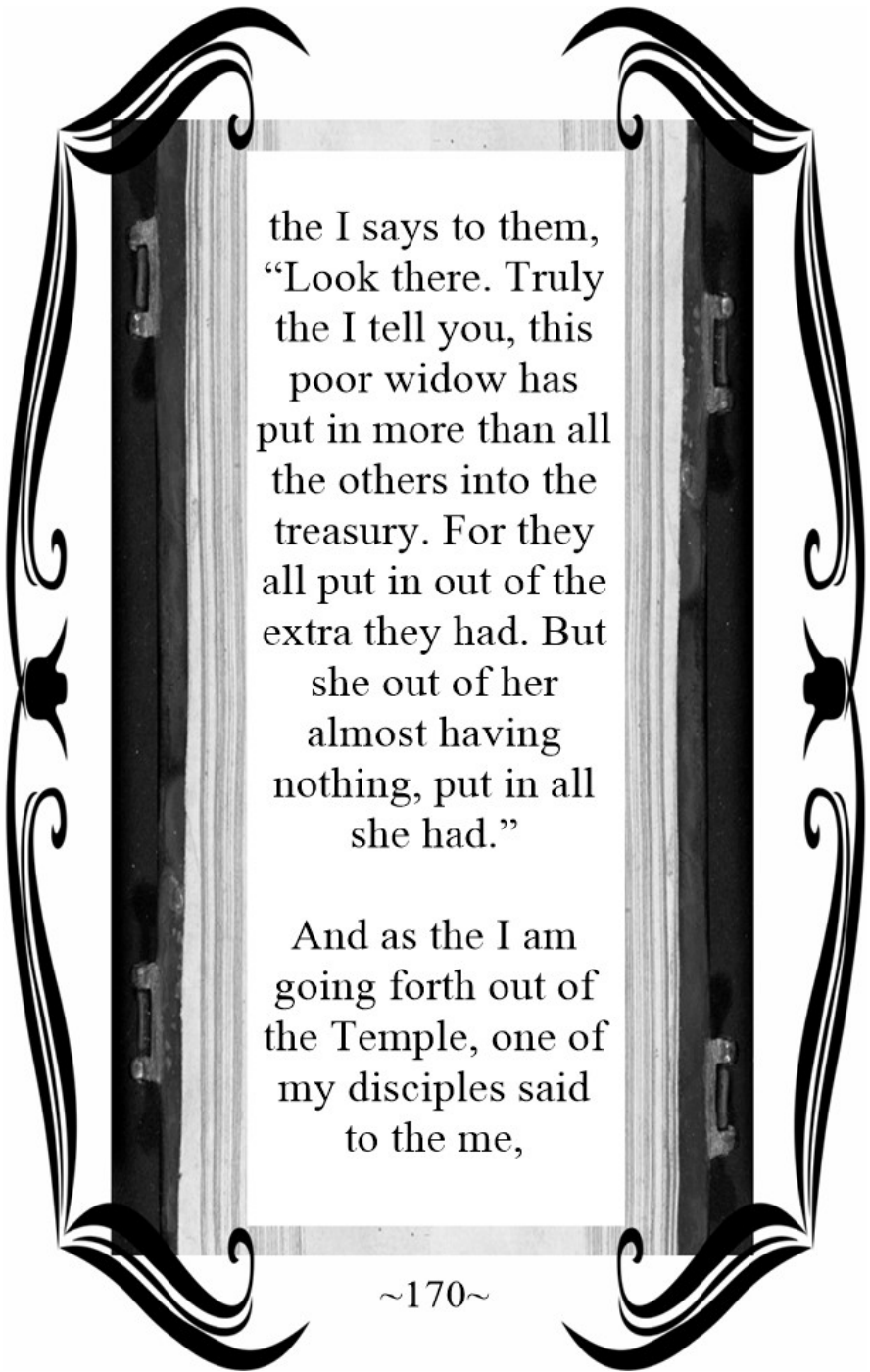
And the I was to
them saying, “Look
warily at the Torah
scholars, those
loving to walk
around in overly
embellished robes



and receiving an
exaggeration of
greetings in the
marketplaces, and
sitting on the chief
seats in the
synagogues and
places of honour at
banquets; who eat
up the houses of
widows, and for a
front, make lengthy
hollow prayers;
terrified they are to
leave a single silent
moment for the
God to speak to
them.”

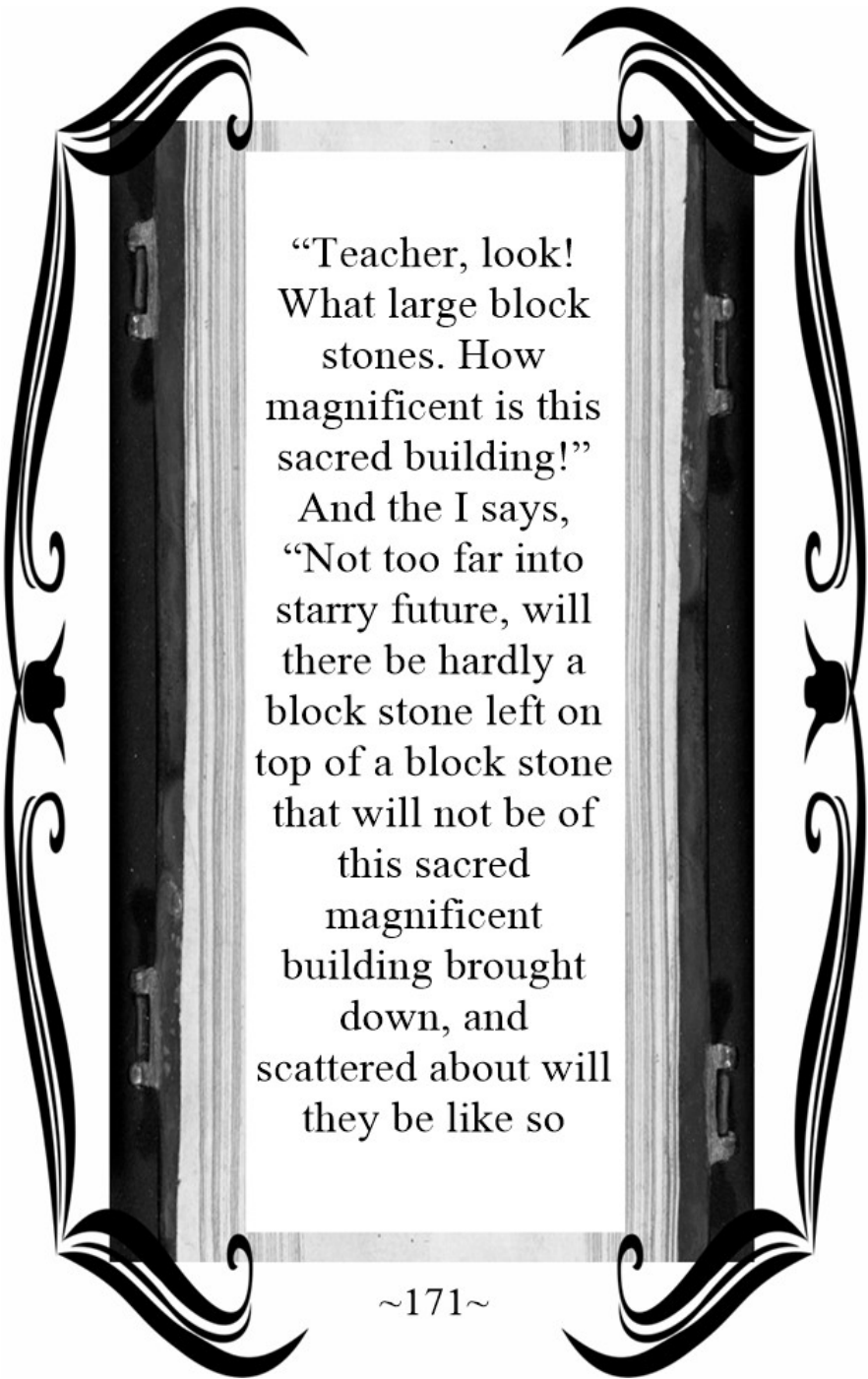


And while sitting
opposite the
Temple treasury,
the I was watching
how the crowd was
dropping offerings
into the donation
chest. And many of
the wealthy coming
put in much. And
when one poor
widow came, she
put in two lepta
which being the
equivalent to
almost nothing.
And calling my
disciples to the me,

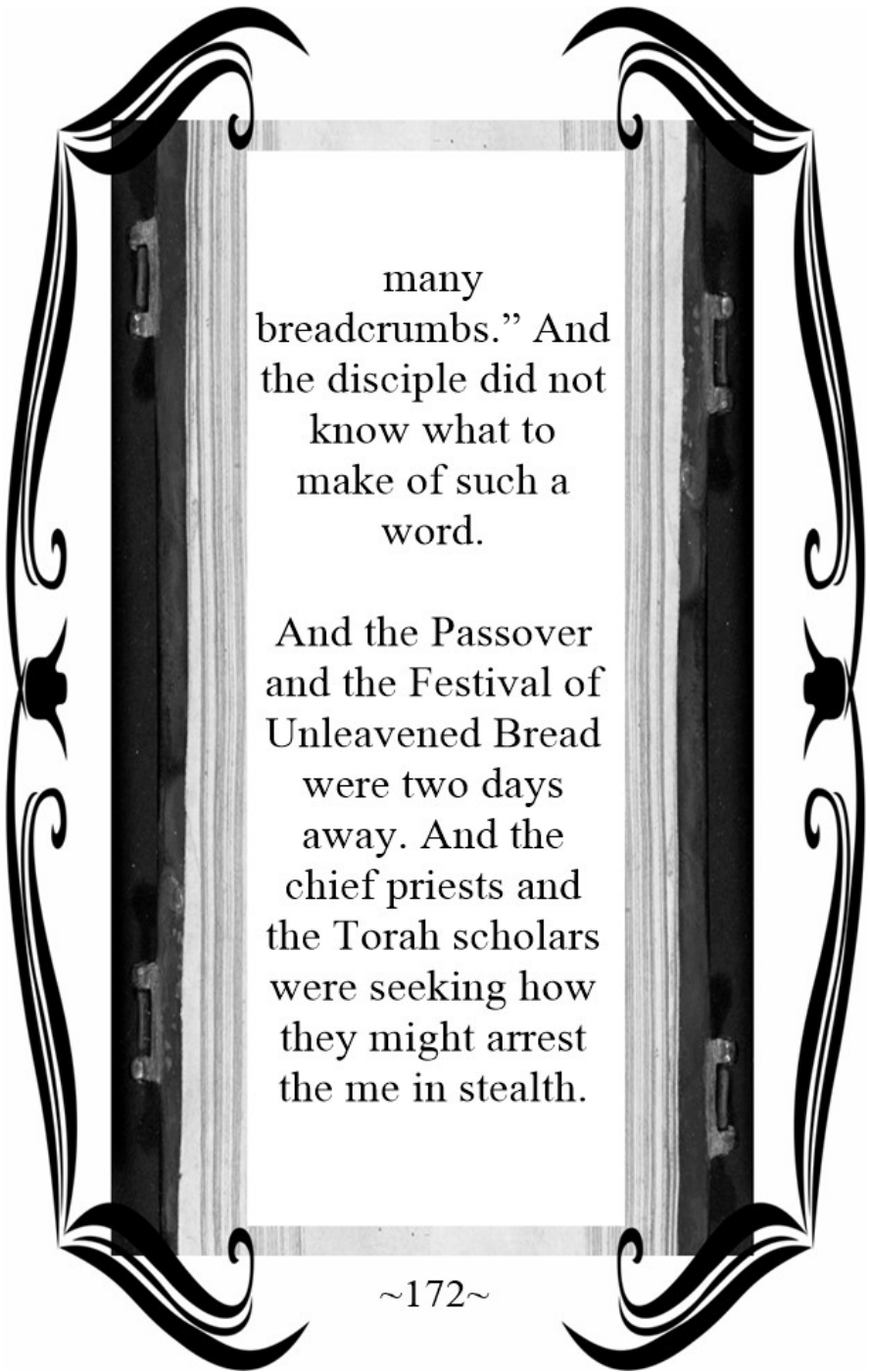
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by elaborate, symmetrical black and white decorative flourishes that resemble stylized leaves or scrolls. The text is printed in a black serif font on the white pages.

the I says to them,
“Look there. Truly
the I tell you, this
poor widow has
put in more than all
the others into the
treasury. For they
all put in out of the
extra they had. But
she out of her
almost having
nothing, put in all
she had.”

And as the I am
going forth out of
the Temple, one of
my disciples said
to the me,

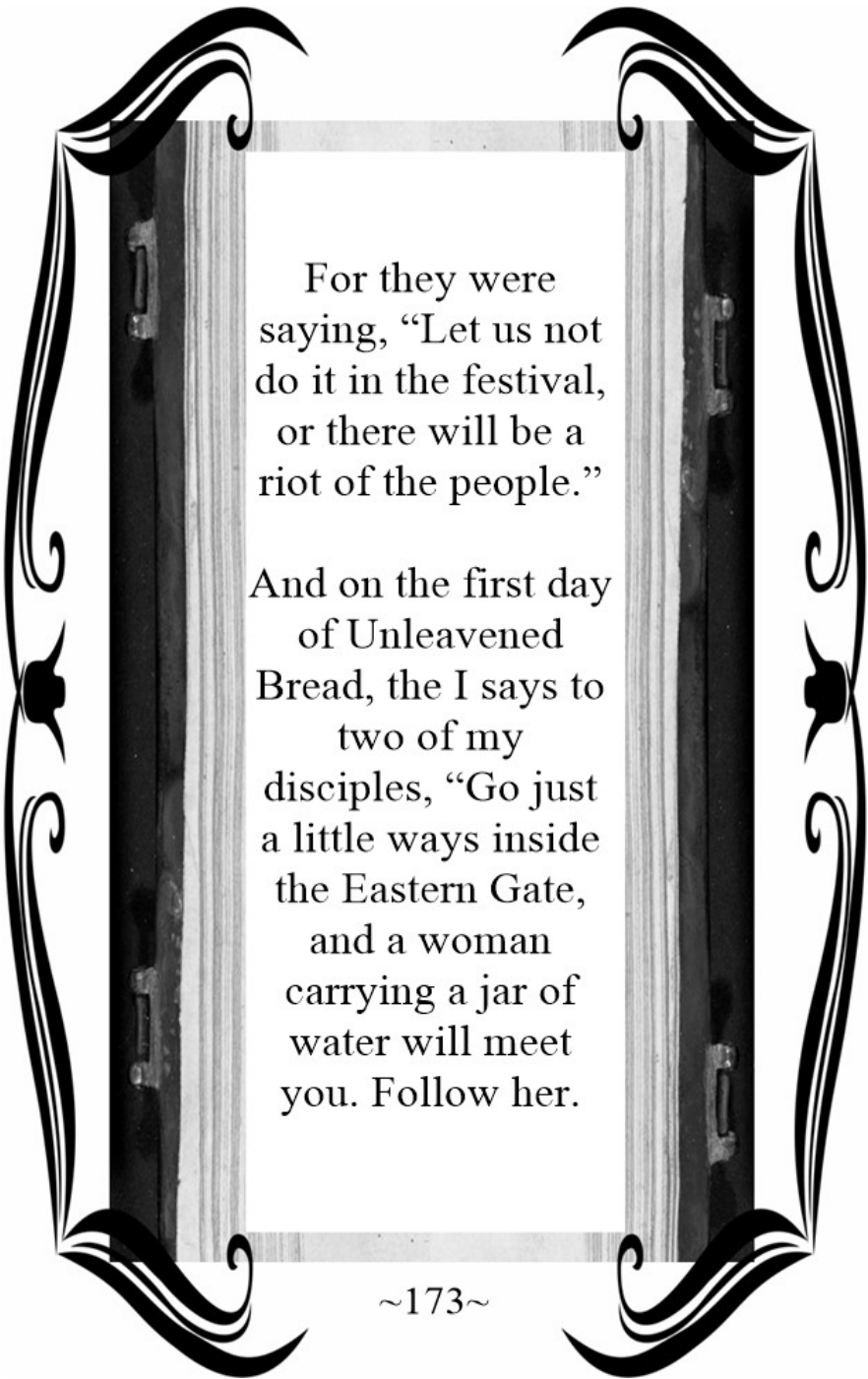
A decorative frame with a black and white striped background, resembling a book spine. The frame is adorned with elegant, flowing black scrollwork at the top, bottom, and sides. The text is centered within this frame.

“Teacher, look!
What large block
stones. How
magnificent is this
sacred building!”
And the I says,
“Not too far into
starry future, will
there be hardly a
block stone left on
top of a block stone
that will not be of
this sacred
magnificent
building brought
down, and
scattered about will
they be like so

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by elaborate, symmetrical black and white decorative flourishes that resemble stylized leaves or scrolls. The text is centered on the right-hand page.

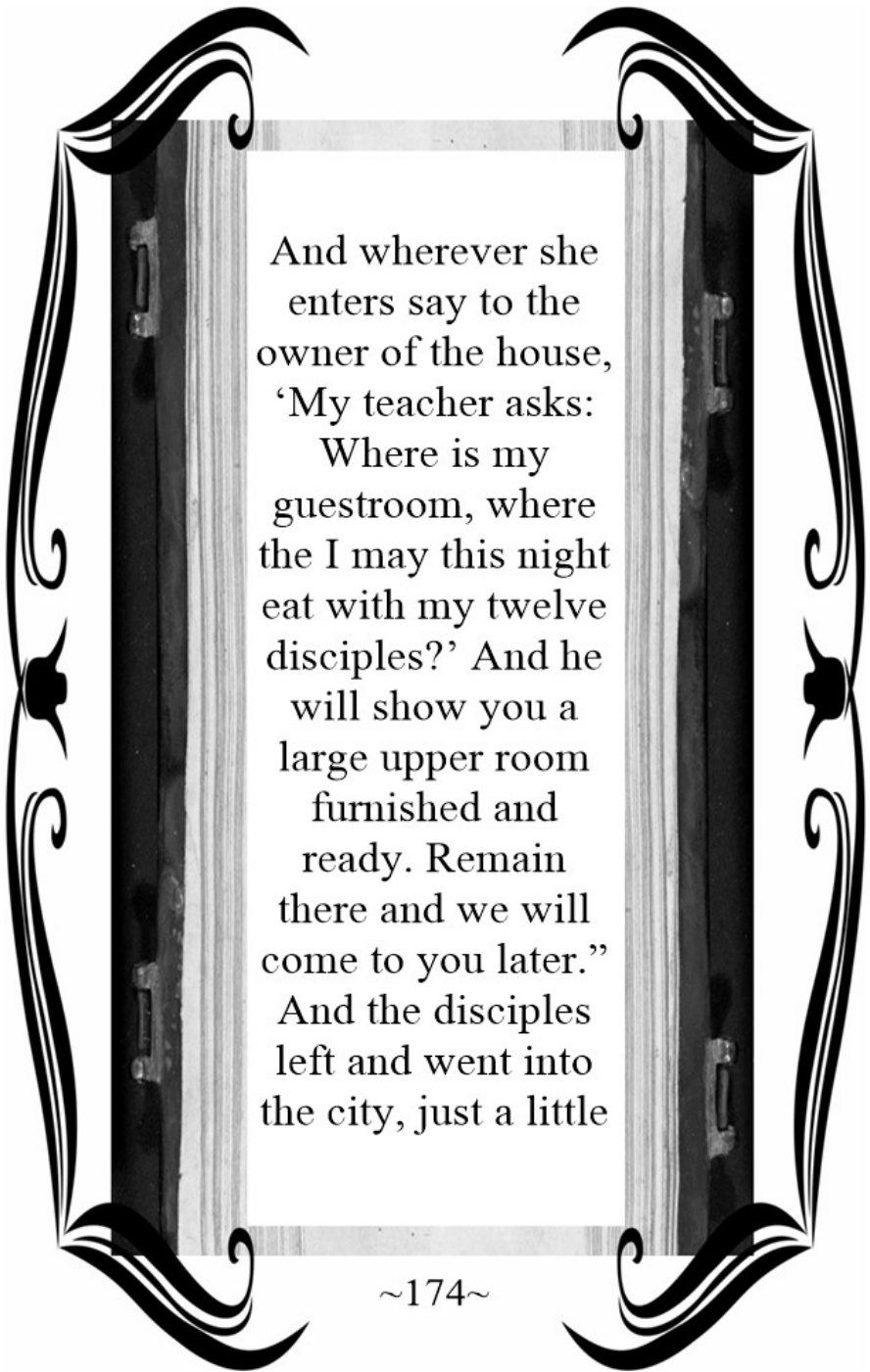
many
breadcrumbs.” And
the disciple did not
know what to
make of such a
word.

And the Passover
and the Festival of
Unleavened Bread
were two days
away. And the
chief priests and
the Torah scholars
were seeking how
they might arrest
the me in stealth.

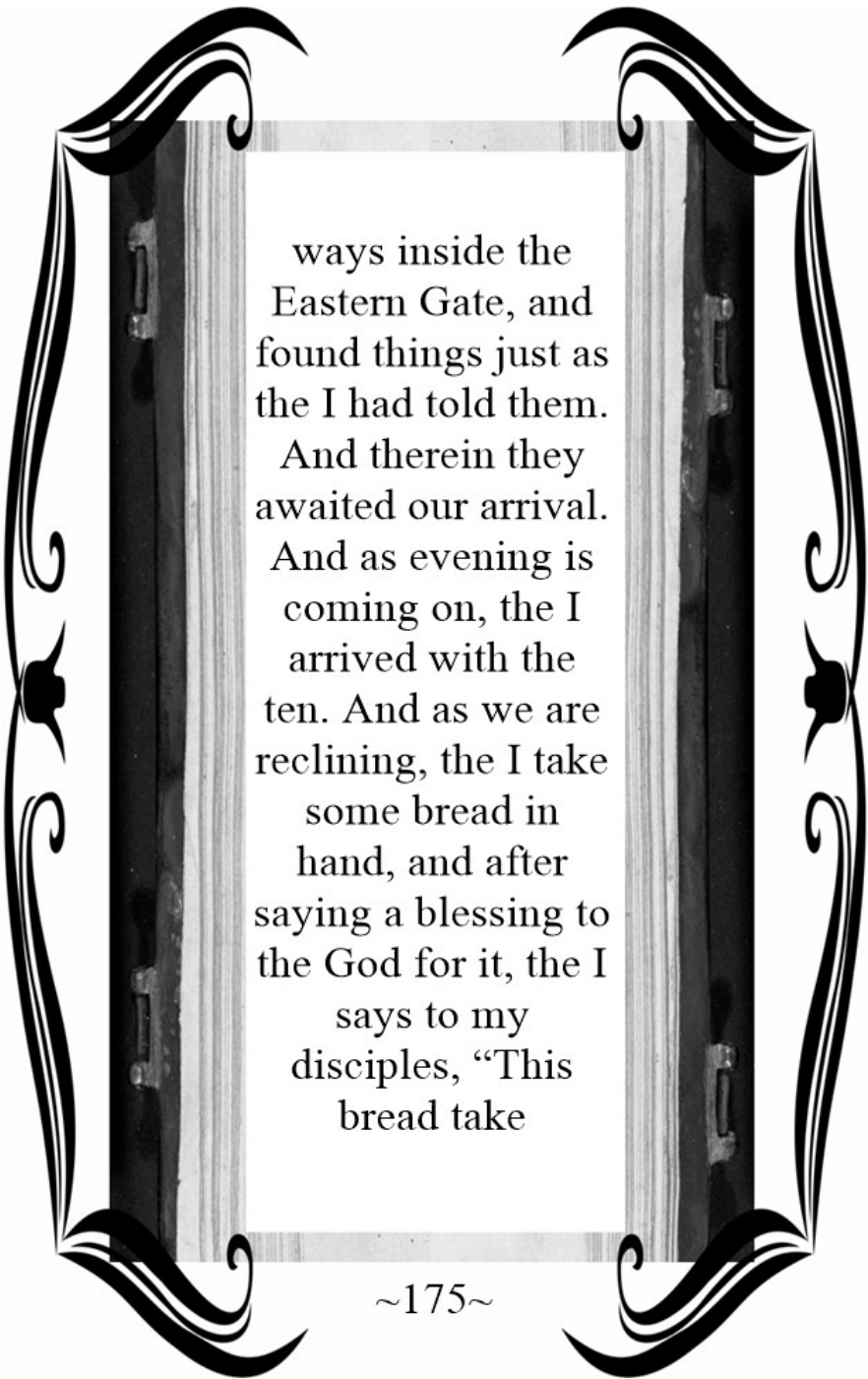


For they were
saying, "Let us not
do it in the festival,
or there will be a
riot of the people."

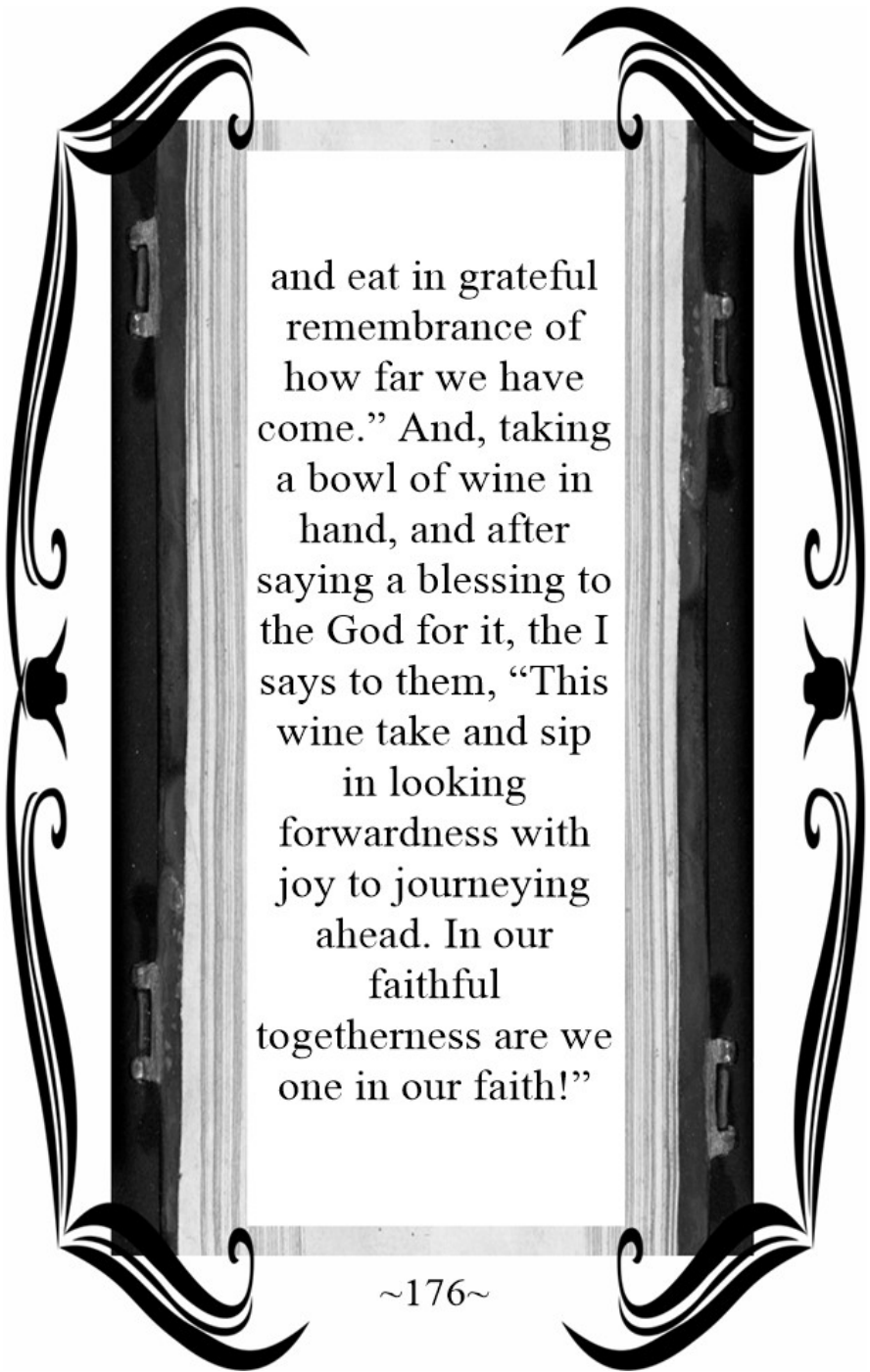
And on the first day
of Unleavened
Bread, the I says to
two of my
disciples, "Go just
a little ways inside
the Eastern Gate,
and a woman
carrying a jar of
water will meet
you. Follow her.

A decorative frame with ornate, symmetrical scrollwork and floral motifs surrounds the text. The frame is black with white highlights, giving it a three-dimensional appearance.

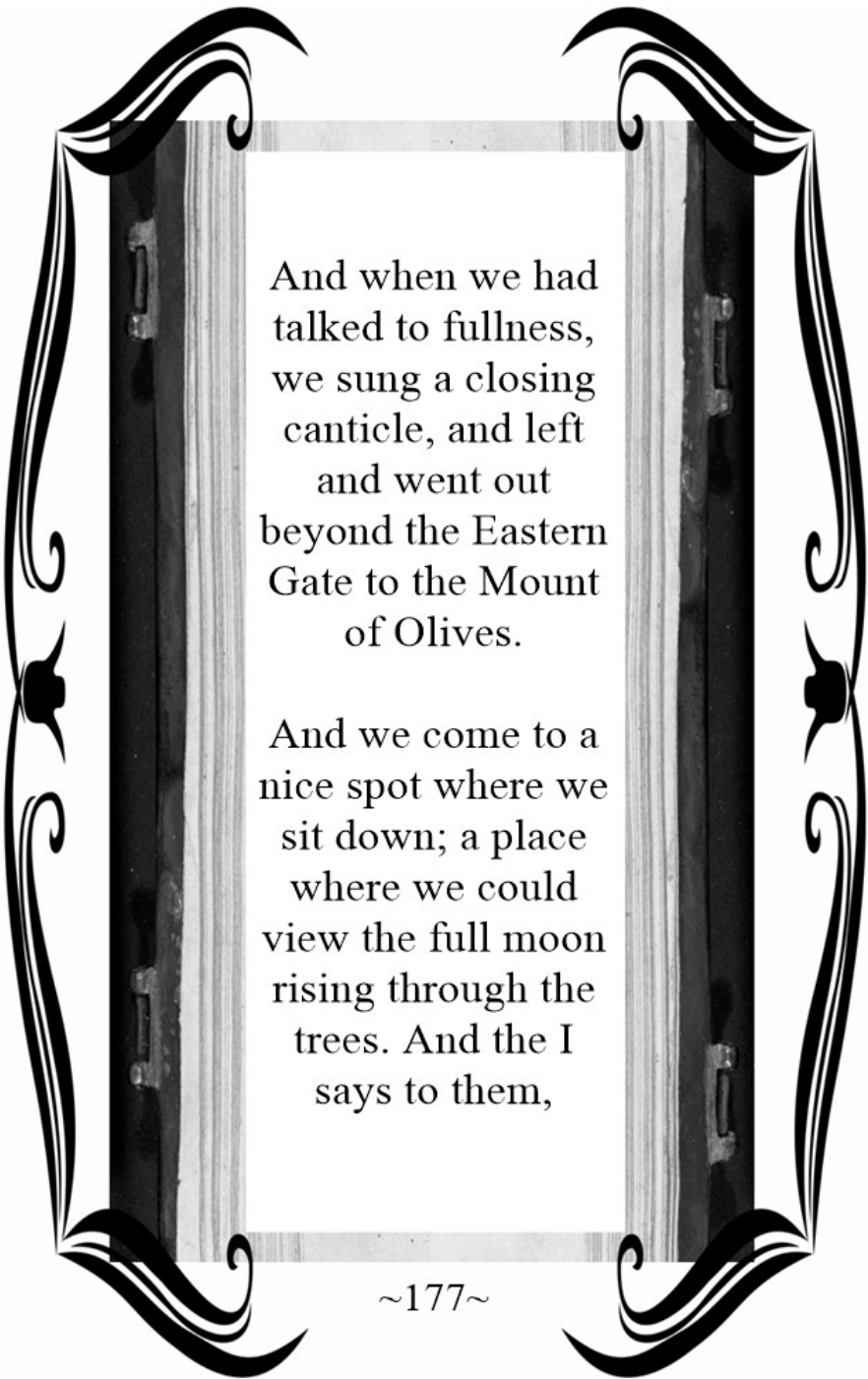
And wherever she
enters say to the
owner of the house,
'My teacher asks:
Where is my
guestroom, where
the I may this night
eat with my twelve
disciples?' And he
will show you a
large upper room
furnished and
ready. Remain
there and we will
come to you later."
And the disciples
left and went into
the city, just a little

A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The text is centered within this opening.

ways inside the
Eastern Gate, and
found things just as
the I had told them.
And therein they
awaited our arrival.
And as evening is
coming on, the I
arrived with the
ten. And as we are
reclining, the I take
some bread in
hand, and after
saying a blessing to
the God for it, the I
says to my
disciples, "This
bread take

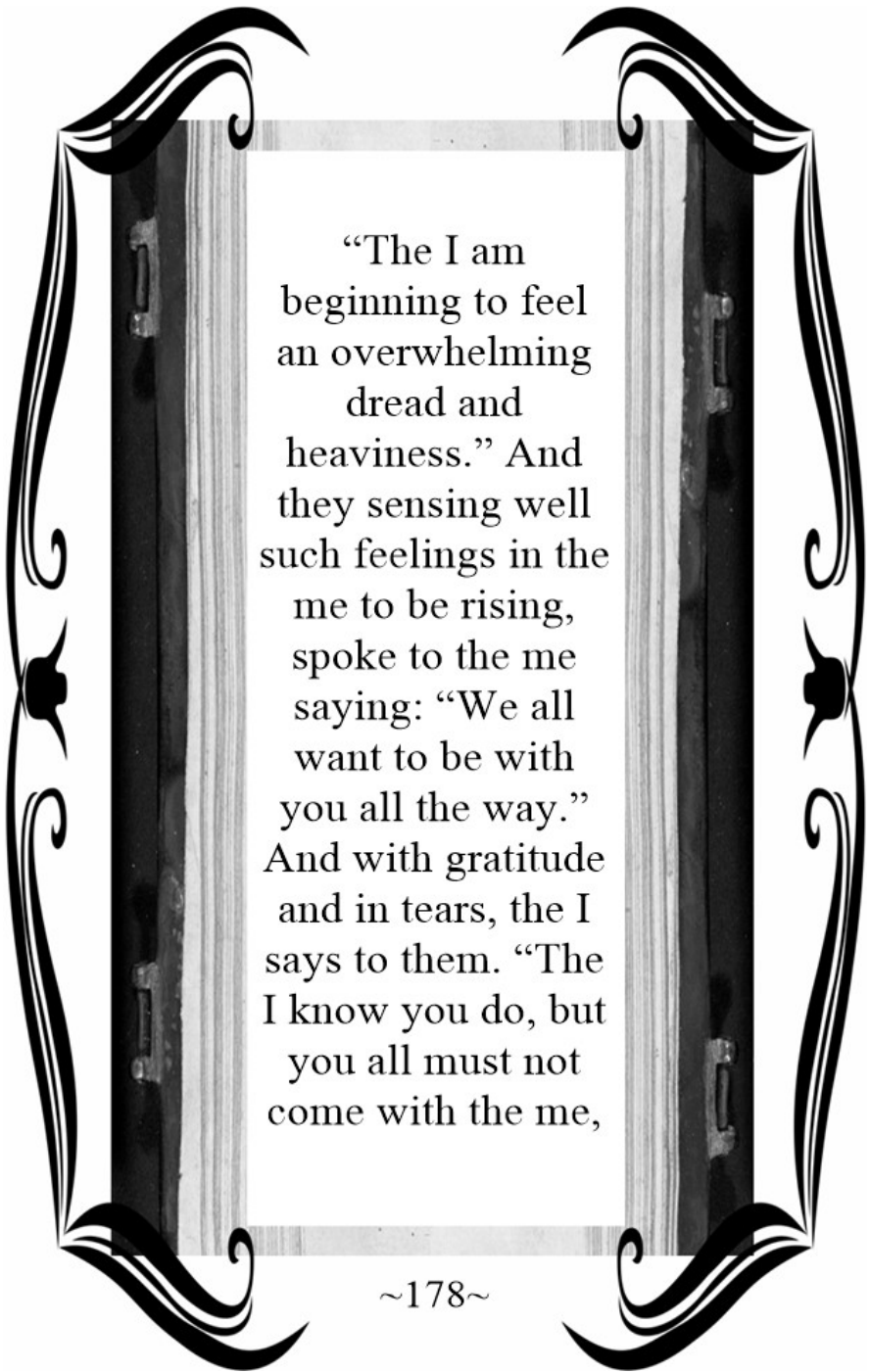


and eat in grateful
remembrance of
how far we have
come.” And, taking
a bowl of wine in
hand, and after
saying a blessing to
the God for it, the I
says to them, “This
wine take and sip
in looking
forwardness with
joy to journeying
ahead. In our
faithful
togetherness are we
one in our faith!”

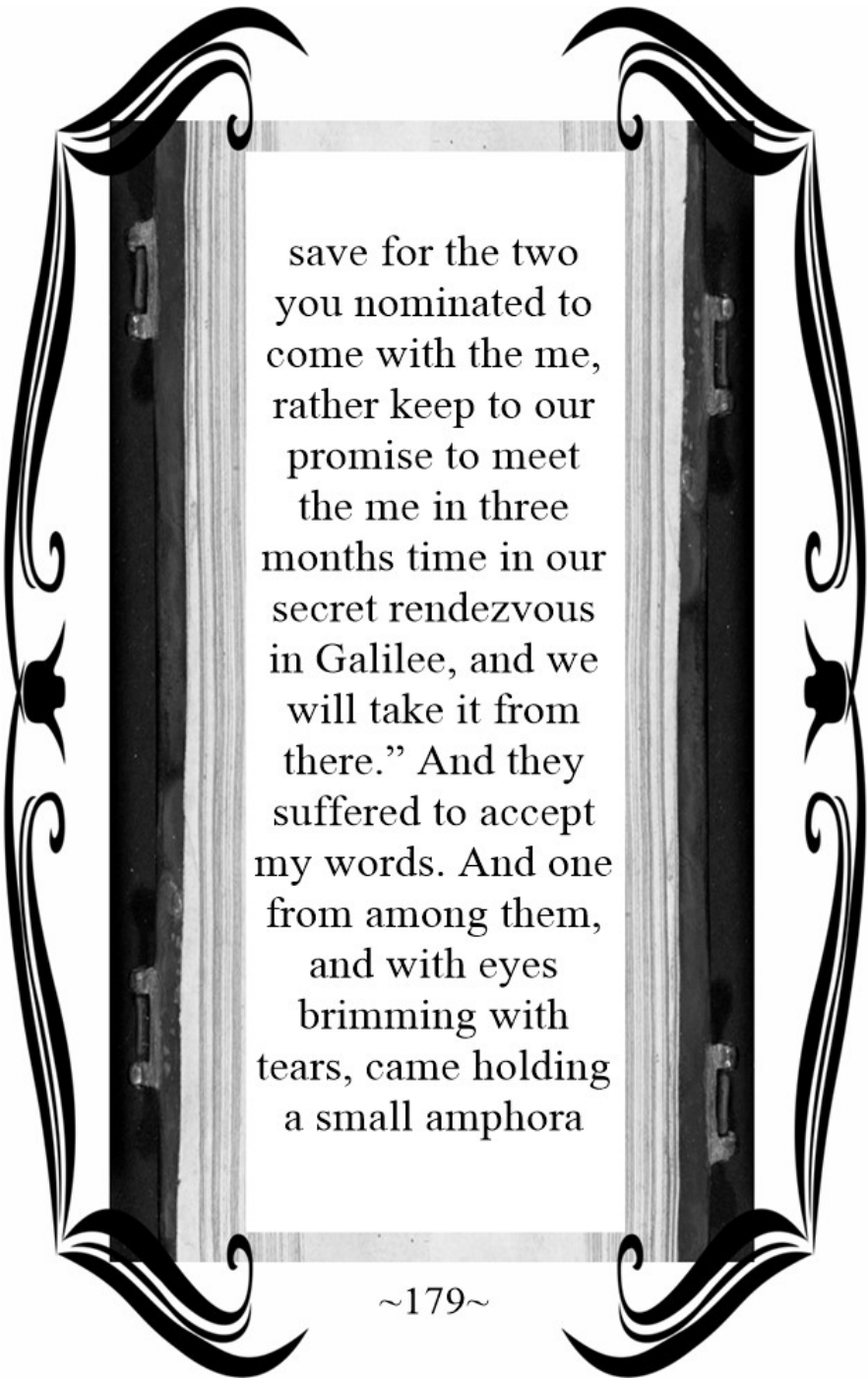
A decorative frame with ornate, symmetrical scrollwork and floral motifs surrounds the text. The frame is composed of black and white lines, creating a stylized border.

And when we had
talked to fullness,
we sung a closing
canticle, and left
and went out
beyond the Eastern
Gate to the Mount
of Olives.

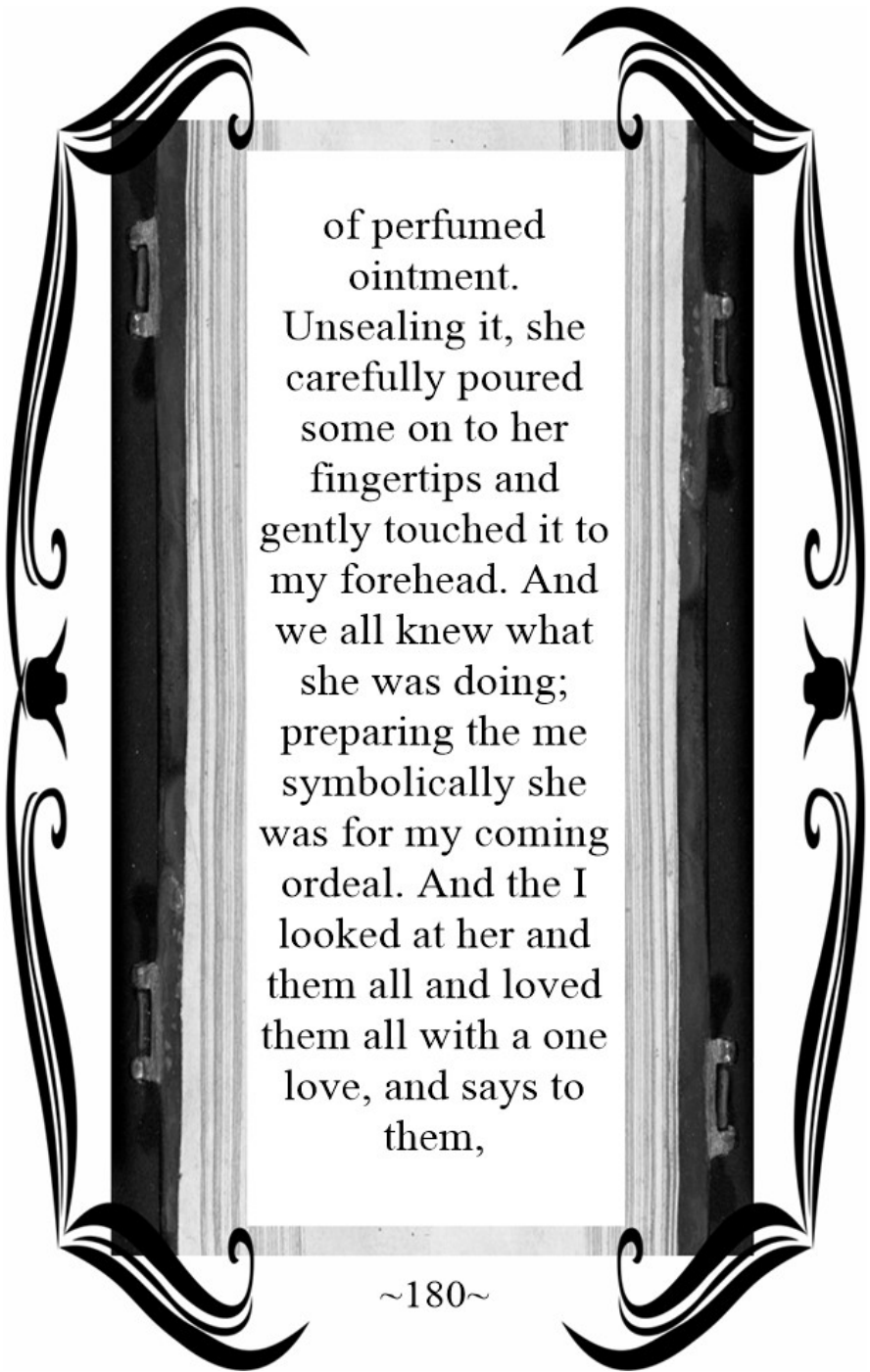
And we come to a
nice spot where we
sit down; a place
where we could
view the full moon
rising through the
trees. And the I
says to them,

A decorative frame with ornate, symmetrical scrollwork and floral motifs surrounds the central text. The frame is composed of black and white lines, creating a delicate, lace-like border.

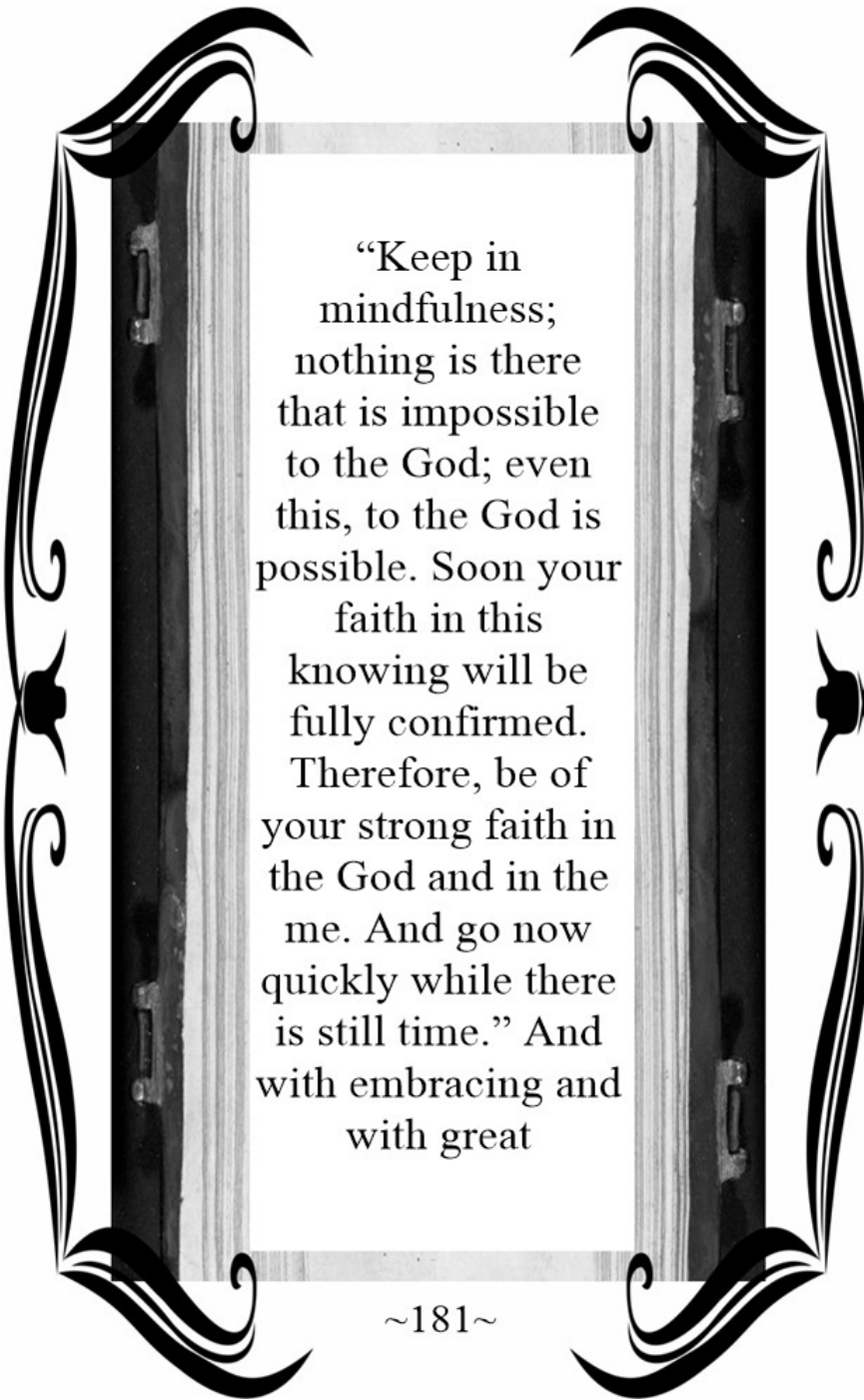
“The I am
beginning to feel
an overwhelming
dread and
heaviness.” And
they sensing well
such feelings in the
me to be rising,
spoke to the me
saying: “We all
want to be with
you all the way.”
And with gratitude
and in tears, the I
says to them. “The
I know you do, but
you all must not
come with the me,



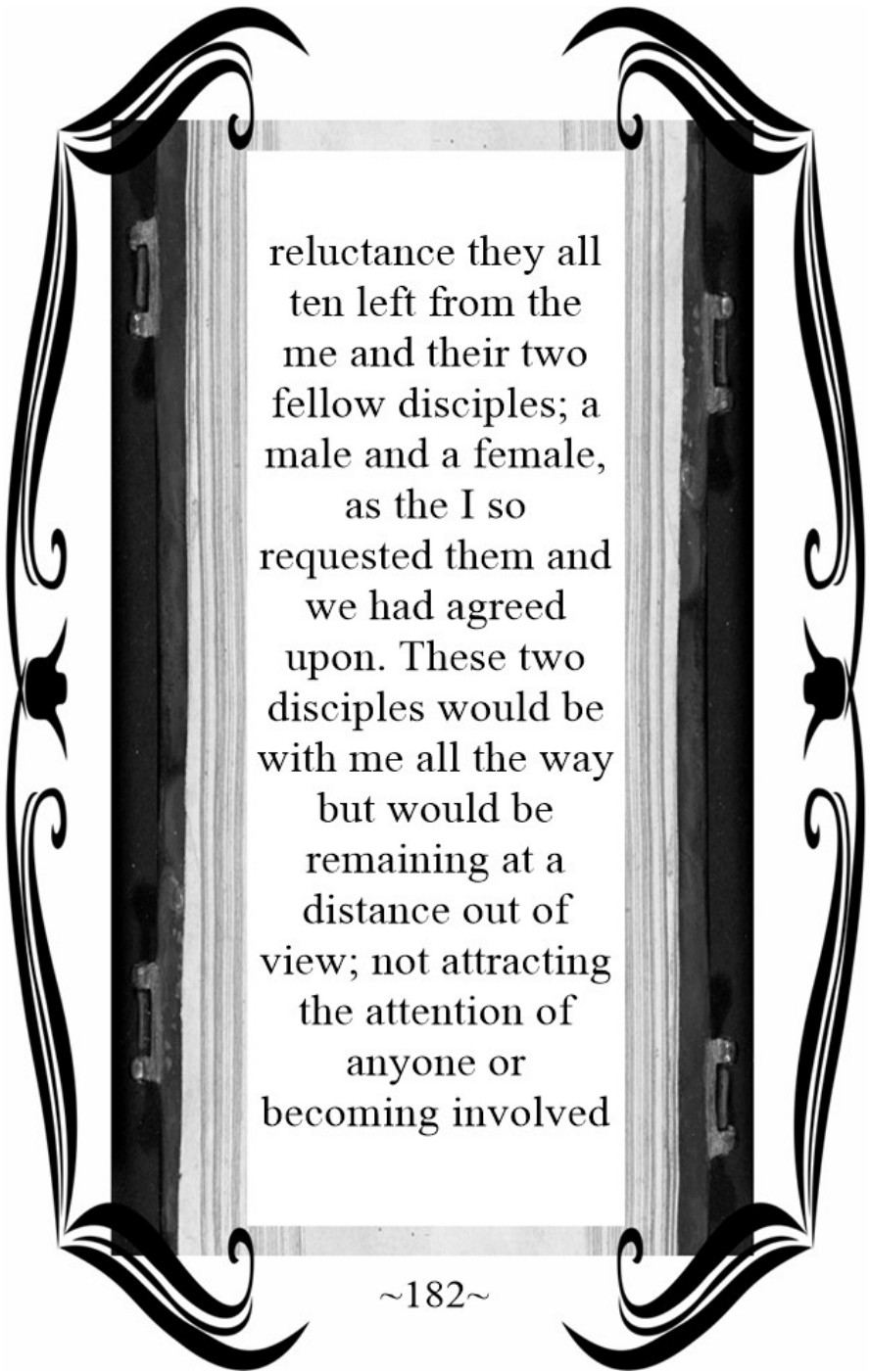
save for the two
you nominated to
come with the me,
rather keep to our
promise to meet
the me in three
months time in our
secret rendezvous
in Galilee, and we
will take it from
there.” And they
suffered to accept
my words. And one
from among them,
and with eyes
brimming with
tears, came holding
a small amphora



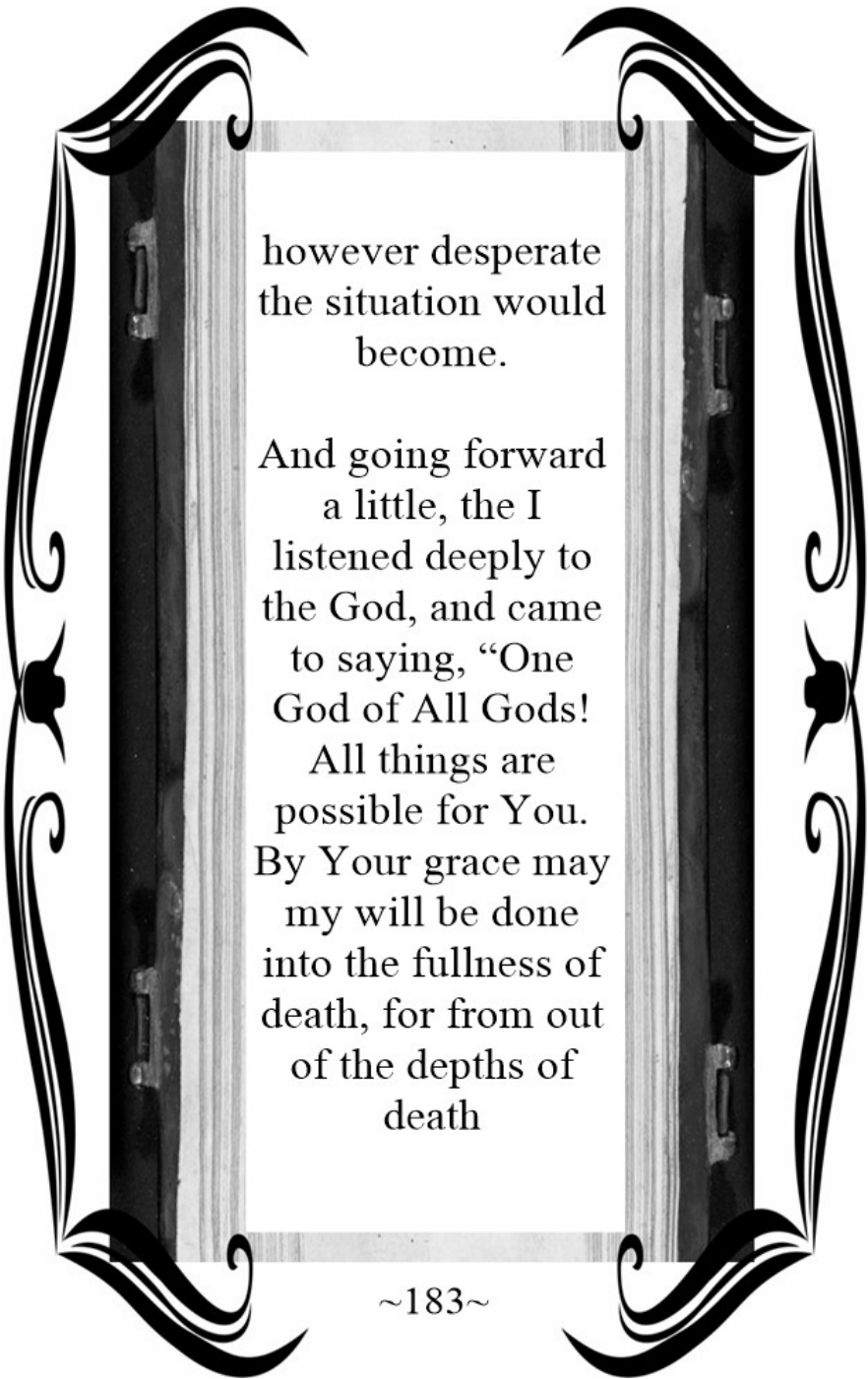
of perfumed
ointment.
Unsealing it, she
carefully poured
some on to her
fingertips and
gently touched it to
my forehead. And
we all knew what
she was doing;
preparing the me
symbolically she
was for my coming
ordeal. And the I
looked at her and
them all and loved
them all with a one
love, and says to
them,



“Keep in
mindfulness;
nothing is there
that is impossible
to the God; even
this, to the God is
possible. Soon your
faith in this
knowing will be
fully confirmed.
Therefore, be of
your strong faith in
the God and in the
me. And go now
quickly while there
is still time.” And
with embracing and
with great

A decorative frame with a black and white swirling border surrounds the text. The background within the frame is a grayscale image of a book's spine, showing the binding and the edges of the pages.

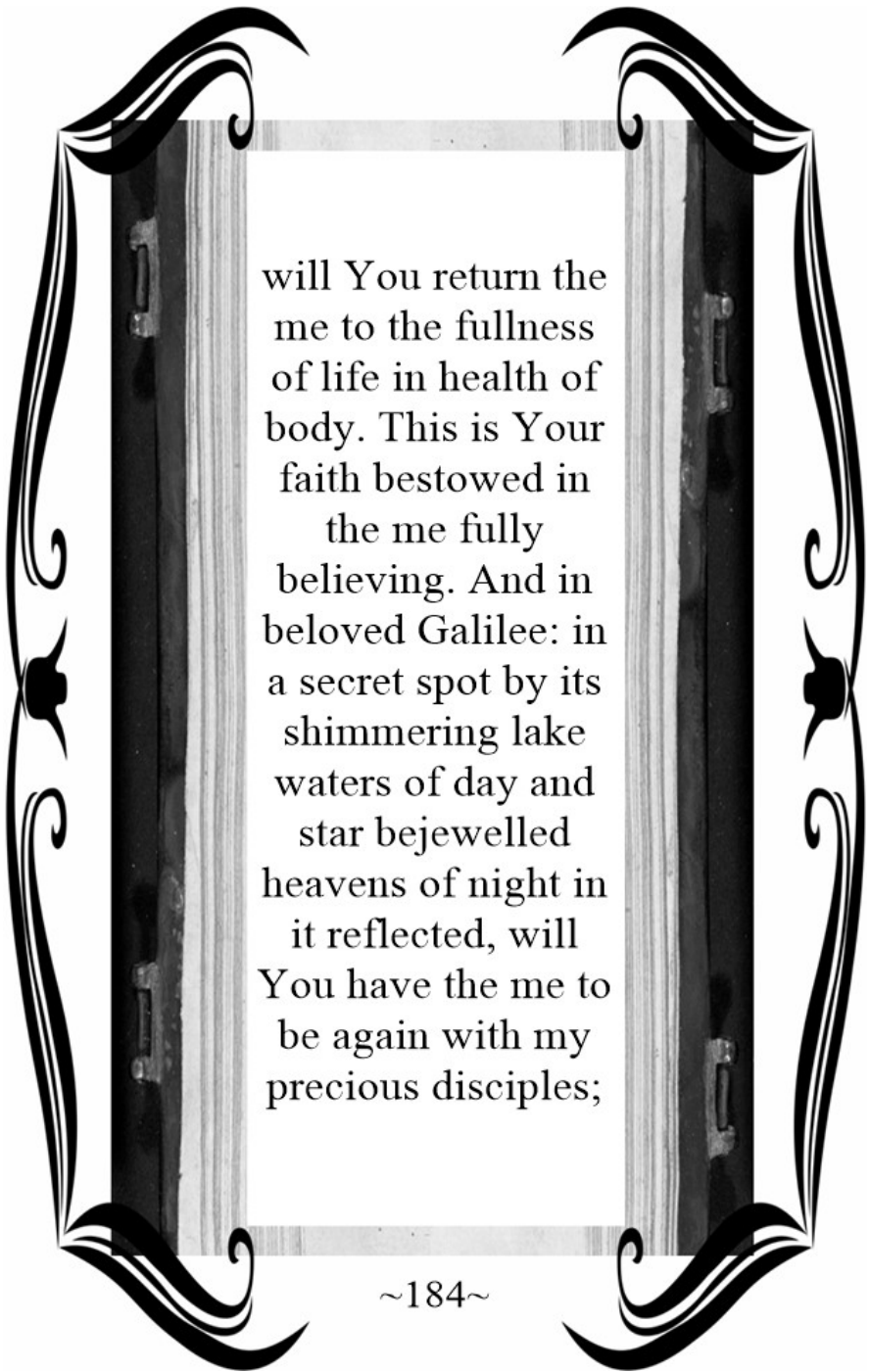
reluctance they all
ten left from the
me and their two
fellow disciples; a
male and a female,
as the I so
requested them and
we had agreed
upon. These two
disciples would be
with me all the way
but would be
remaining at a
distance out of
view; not attracting
the attention of
anyone or
becoming involved

A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is placed. The background within the frame is a grayscale image of an open book, showing the pages and the binding in the center.

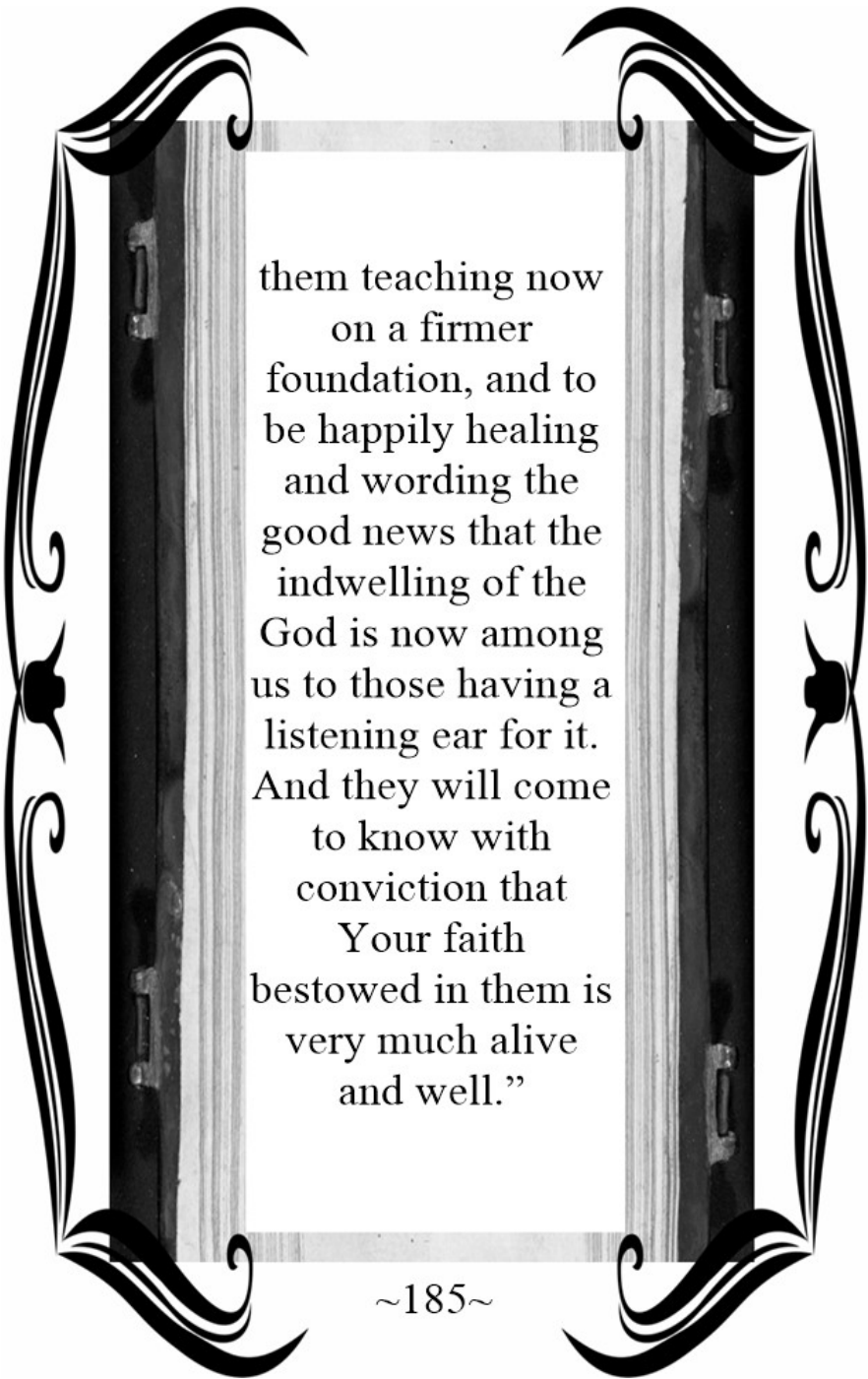
however desperate
the situation would
become.

And going forward
a little, the I
listened deeply to
the God, and came
to saying, "One
God of All Gods!

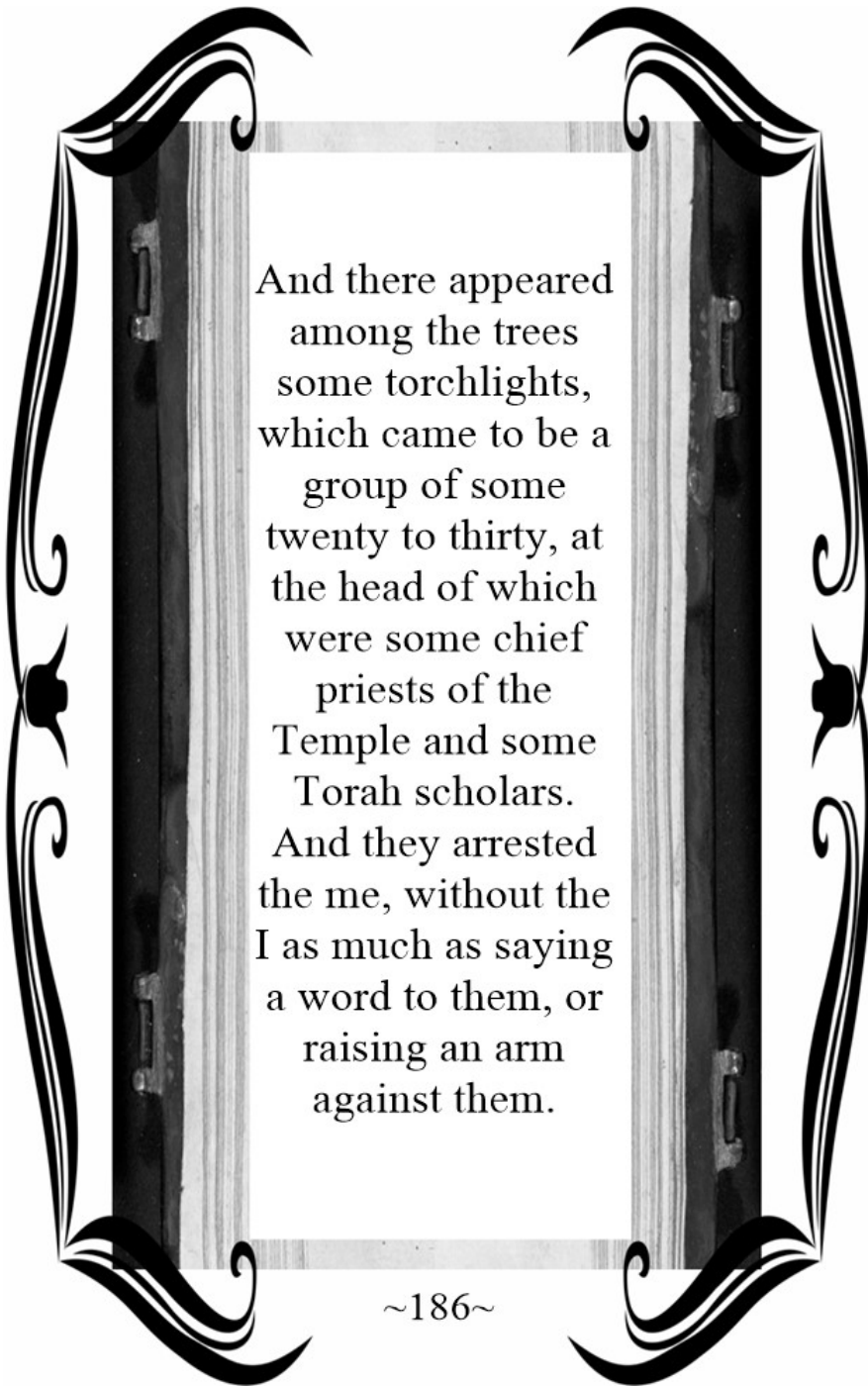
All things are
possible for You.
By Your grace may
my will be done
into the fullness of
death, for from out
of the depths of
death



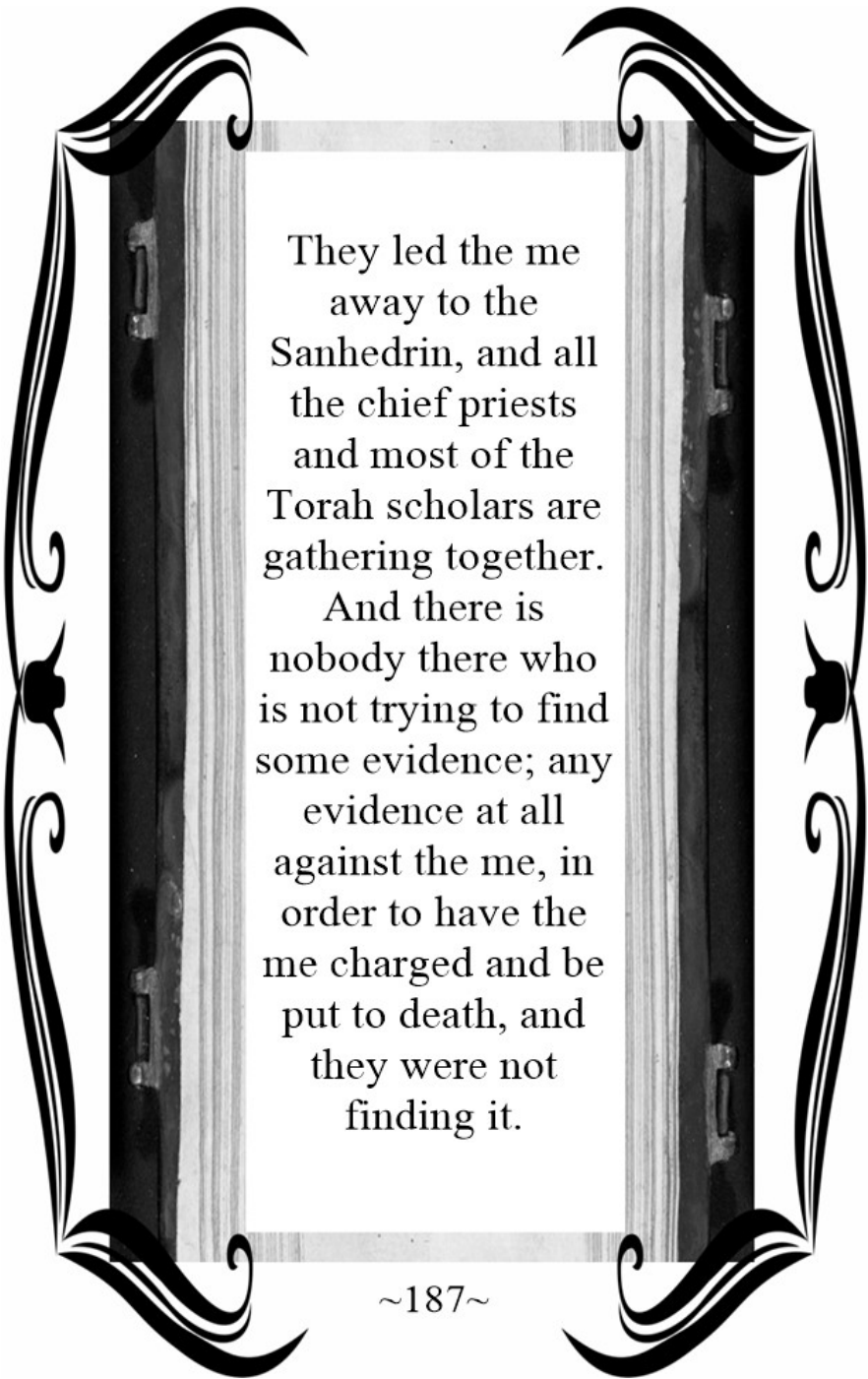
will You return the
me to the fullness
of life in health of
body. This is Your
faith bestowed in
the me fully
believing. And in
beloved Galilee: in
a secret spot by its
shimmering lake
waters of day and
star bejewelled
heavens of night in
it reflected, will
You have the me to
be again with my
precious disciples;

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border consisting of black and white swirling lines. The text is centered on the right page of the open book.

them teaching now
on a firmer
foundation, and to
be happily healing
and wording the
good news that the
indwelling of the
God is now among
us to those having a
listening ear for it.
And they will come
to know with
conviction that
Your faith
bestowed in them is
very much alive
and well.”

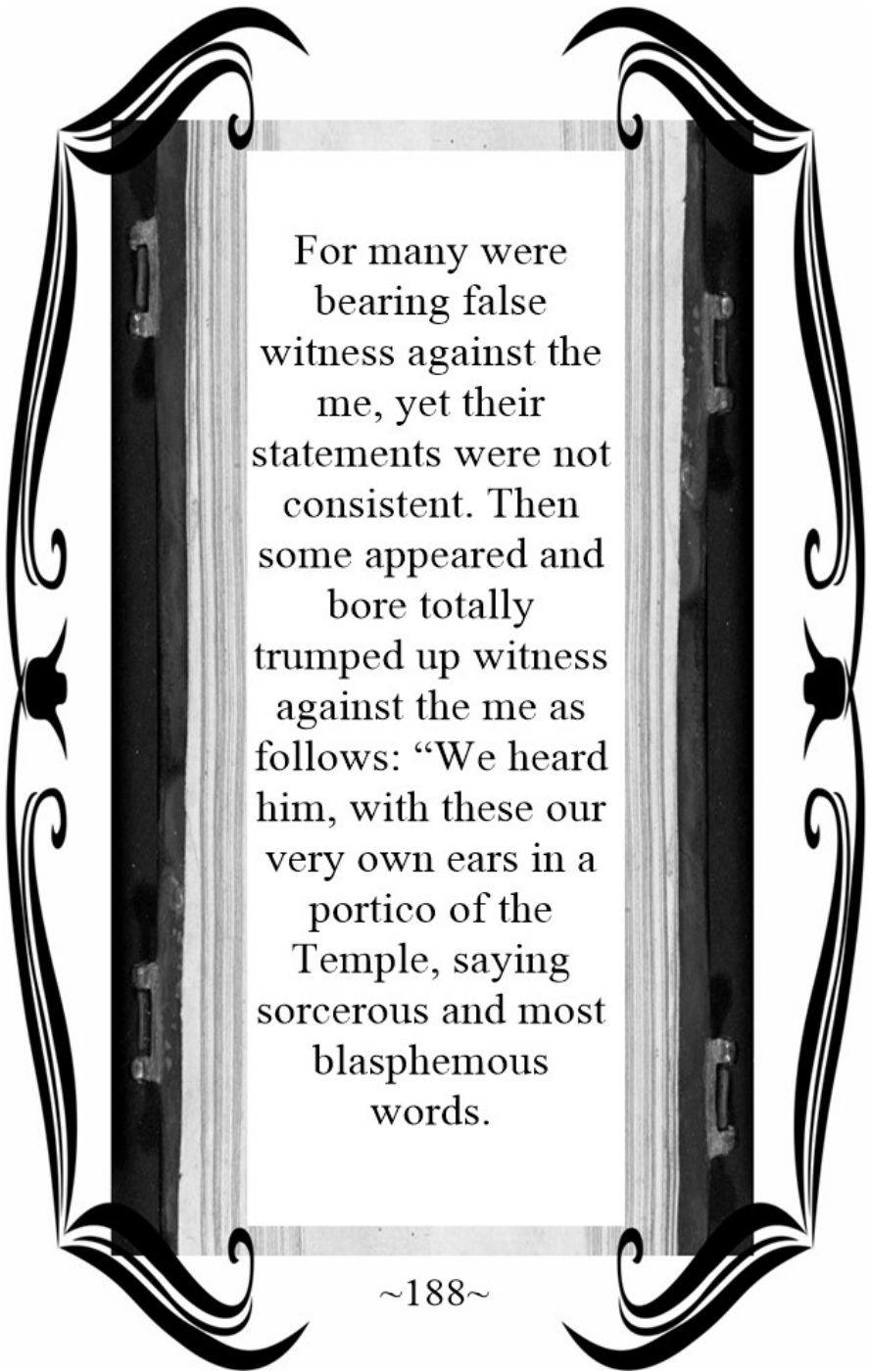
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by elaborate, symmetrical black and white decorative flourishes that resemble stylized leaves or scrolls. The text is centered on the right page.

And there appeared
among the trees
some torchlights,
which came to be a
group of some
twenty to thirty, at
the head of which
were some chief
priests of the
Temple and some
Torah scholars.
And they arrested
the me, without the
I as much as saying
a word to them, or
raising an arm
against them.

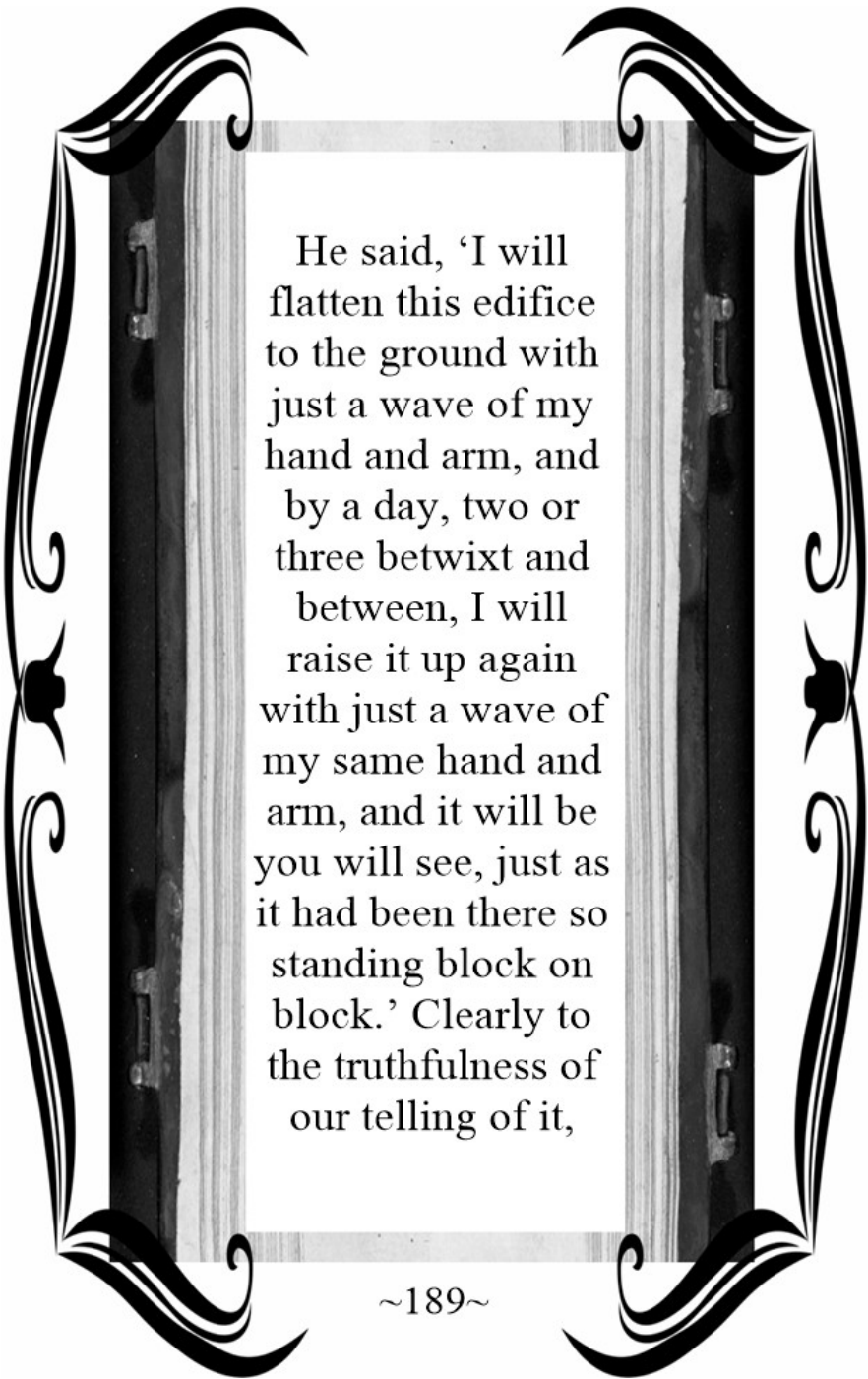
A decorative frame with ornate, symmetrical scrollwork and floral motifs surrounds the text. The frame is composed of black and white lines, creating a stylized border.

They led the me
away to the
Sanhedrin, and all
the chief priests
and most of the
Torah scholars are
gathering together.

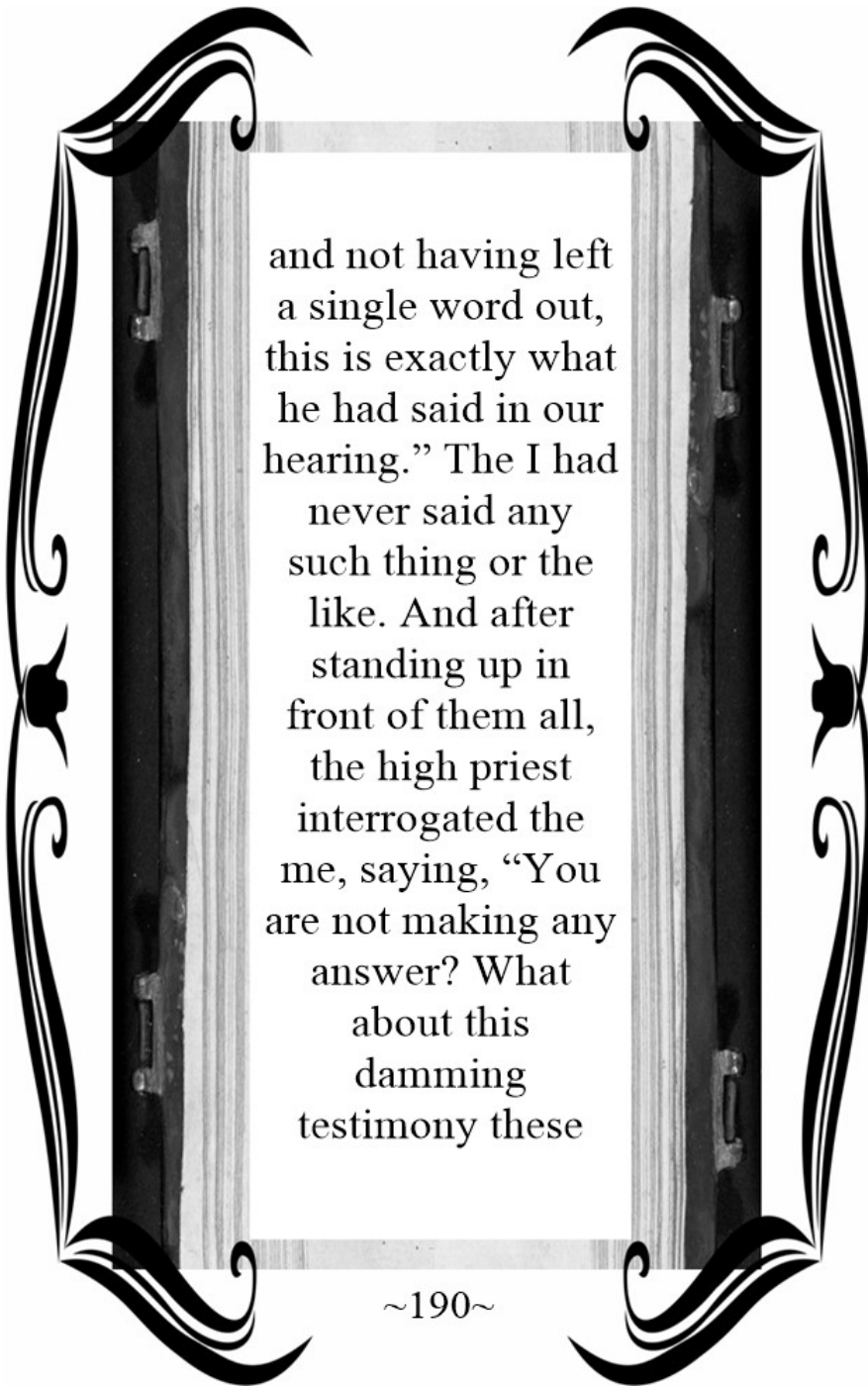
And there is
nobody there who
is not trying to find
some evidence; any
evidence at all
against the me, in
order to have the
me charged and be
put to death, and
they were not
finding it.

A decorative frame with ornate, symmetrical scrollwork and flourishes, resembling a stylized border or a piece of calligraphy, surrounding the central text.

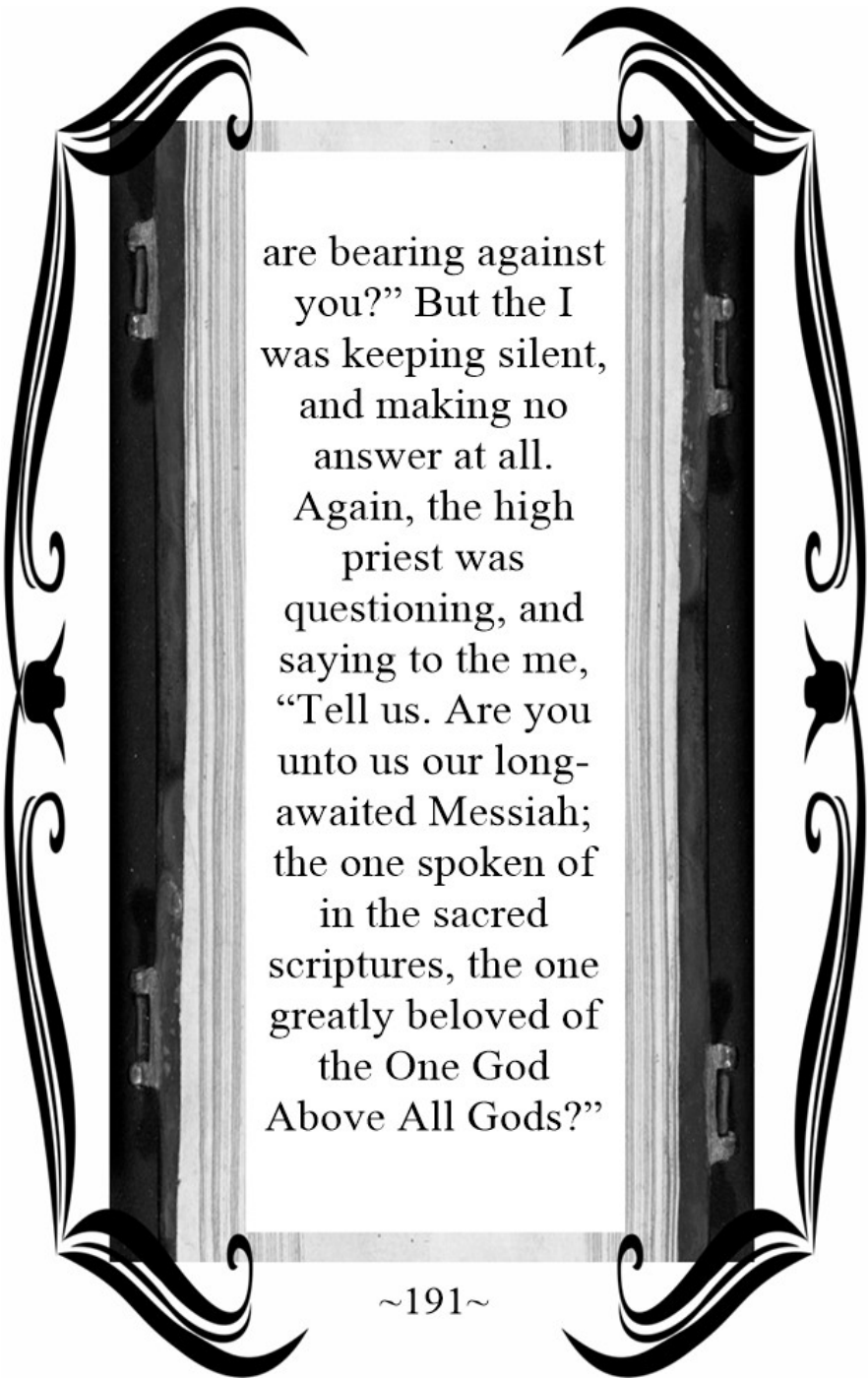
For many were
bearing false
witness against the
me, yet their
statements were not
consistent. Then
some appeared and
bore totally
trumped up witness
against the me as
follows: “We heard
him, with these our
very own ears in a
portico of the
Temple, saying
sorcerous and most
blasphemous
words.

A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The background within the frame is a grayscale image of an open book, showing the pages and the binding in the center.

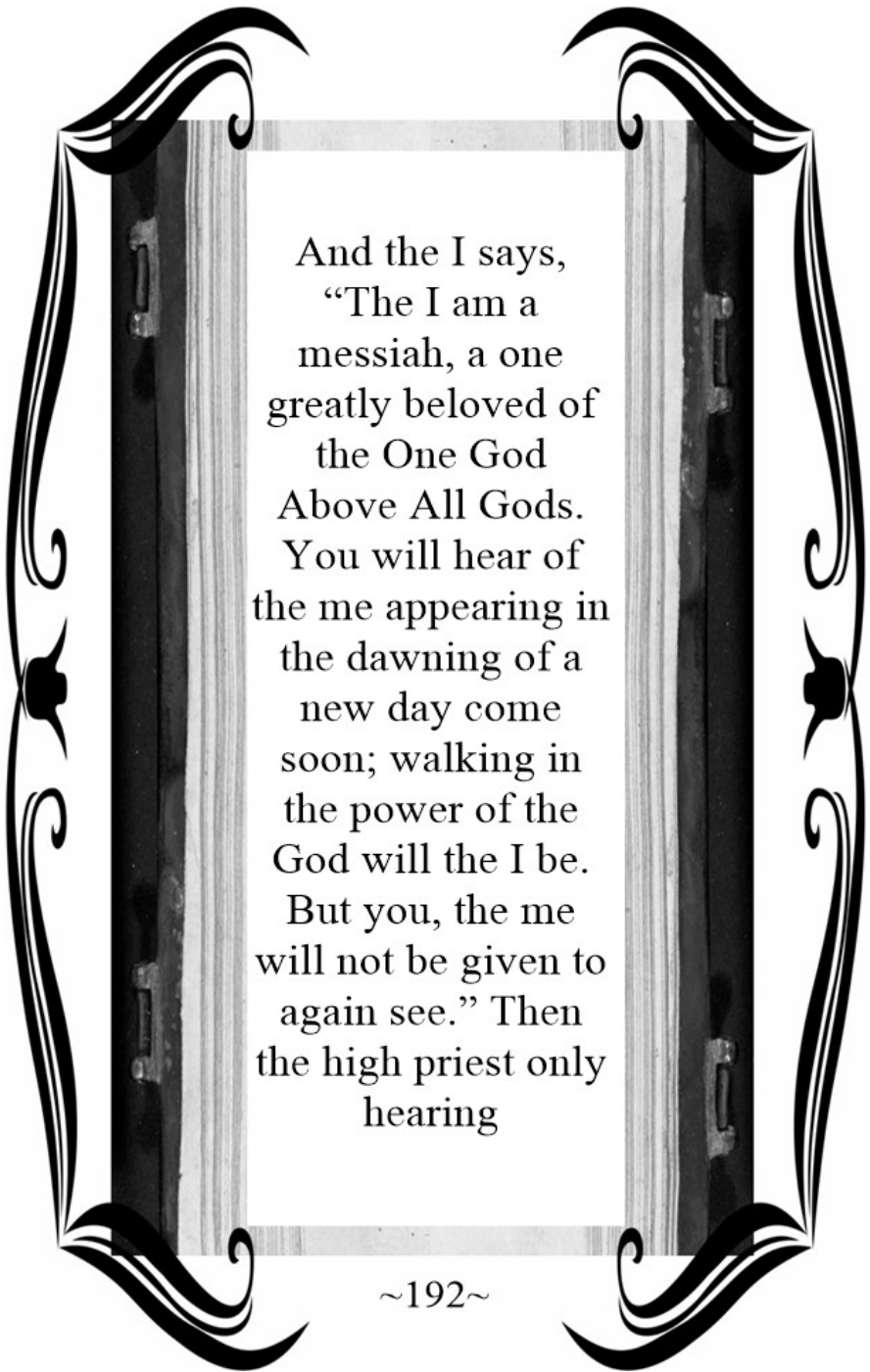
He said, 'I will
flatten this edifice
to the ground with
just a wave of my
hand and arm, and
by a day, two or
three betwixt and
between, I will
raise it up again
with just a wave of
my same hand and
arm, and it will be
you will see, just as
it had been there so
standing block on
block.' Clearly to
the truthfulness of
our telling of it,



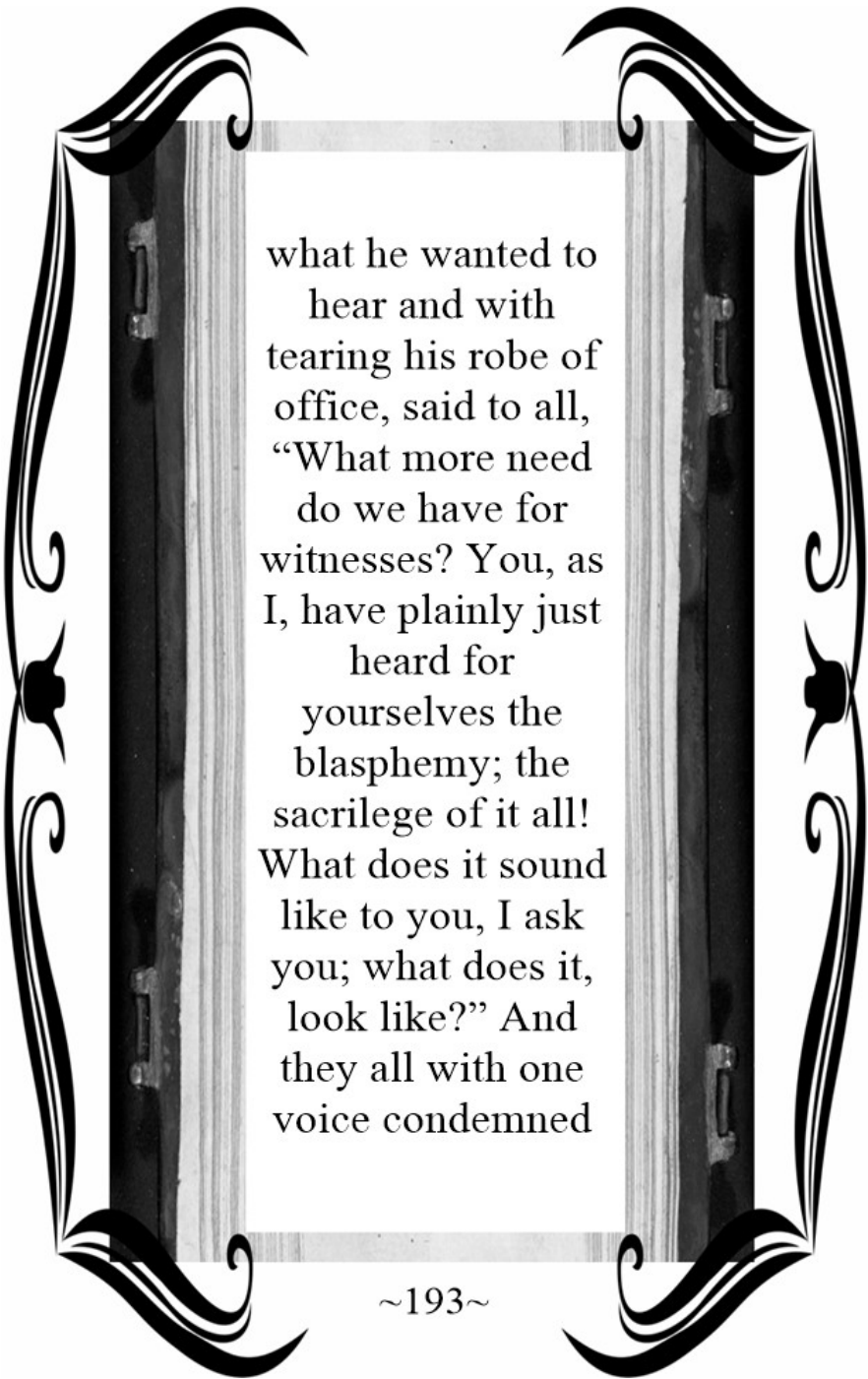
and not having left
a single word out,
this is exactly what
he had said in our
hearing.” The I had
never said any
such thing or the
like. And after
standing up in
front of them all,
the high priest
interrogated the
me, saying, “You
are not making any
answer? What
about this
damning
testimony these

A decorative frame with ornate, symmetrical scrollwork and floral motifs in black and white, surrounding the central text.

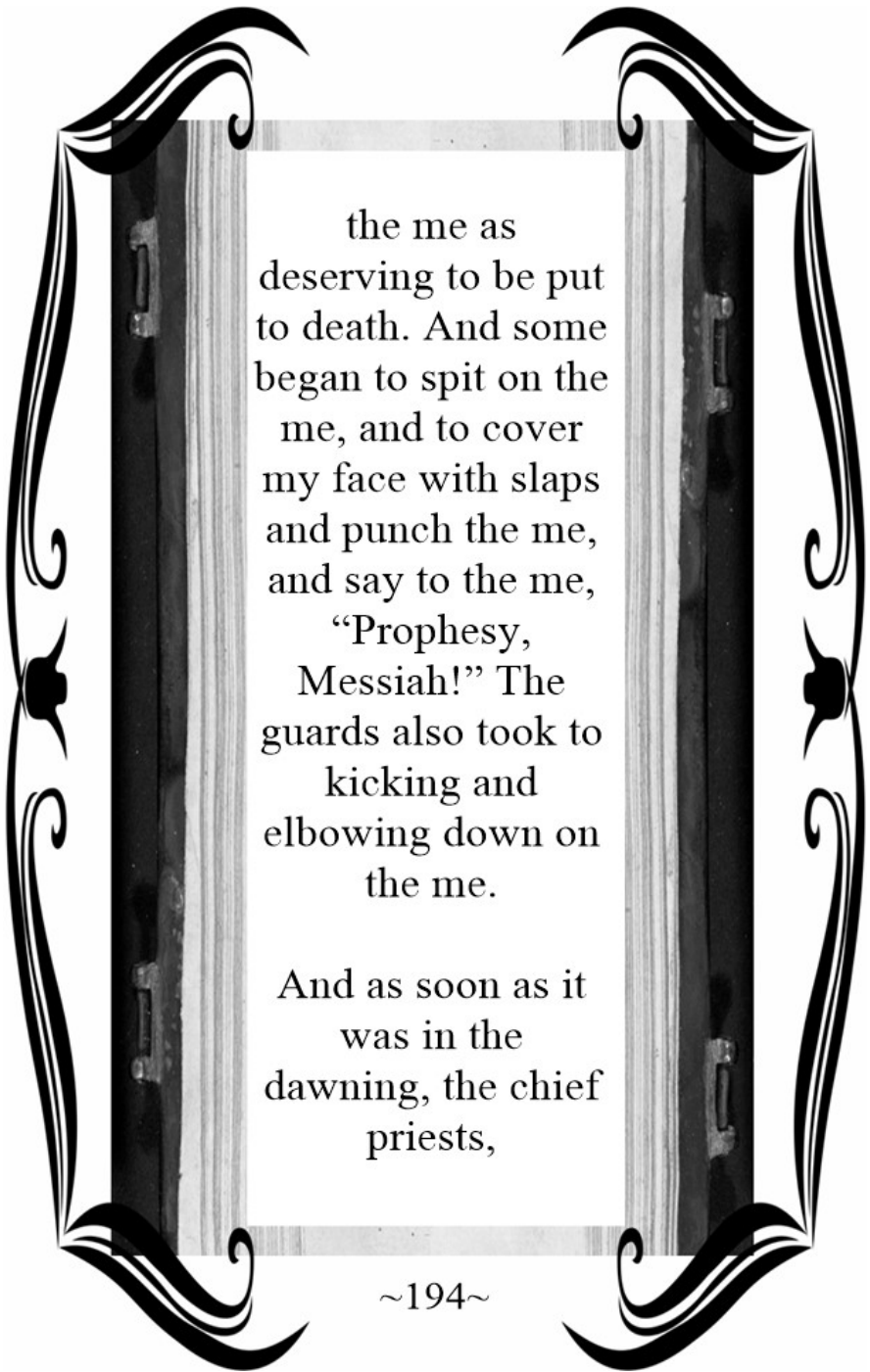
are bearing against
you?" But the I
was keeping silent,
and making no
answer at all.
Again, the high
priest was
questioning, and
saying to the me,
"Tell us. Are you
unto us our long-
awaited Messiah;
the one spoken of
in the sacred
scriptures, the one
greatly beloved of
the One God
Above All Gods?"

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border consisting of black and white swirling lines. The text is centered on the right page of the open book.

And the I says,
“The I am a
messiah, a one
greatly beloved of
the One God
Above All Gods.
You will hear of
the me appearing in
the dawning of a
new day come
soon; walking in
the power of the
God will the I be.
But you, the me
will not be given to
again see.” Then
the high priest only
hearing

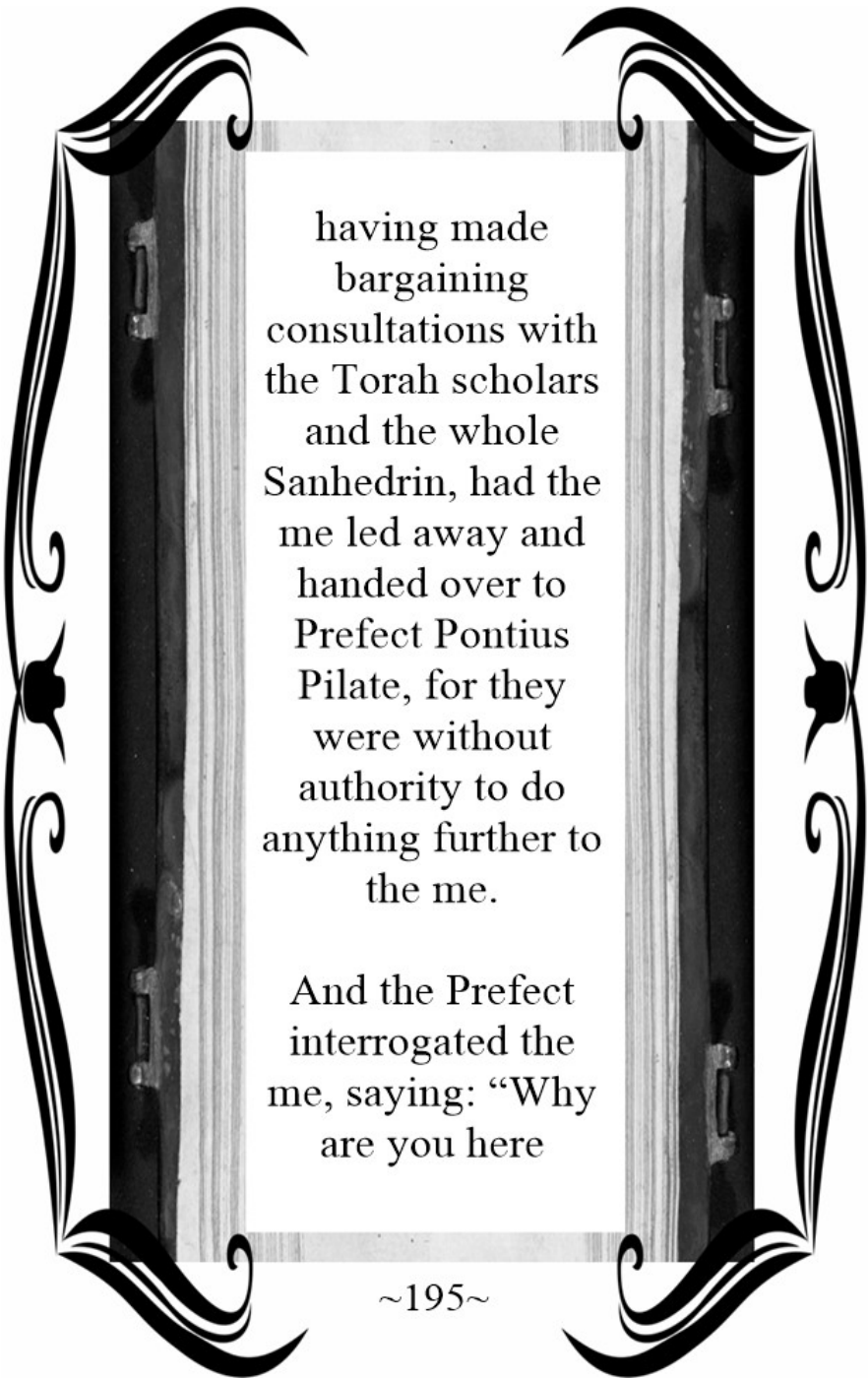
A decorative frame with ornate, symmetrical scrollwork and floral motifs surrounds the central text. The frame is black with white highlights, giving it a three-dimensional appearance. It encloses a rectangular area that contains the text and a faint background image of an open book.

what he wanted to
hear and with
tearing his robe of
office, said to all,
“What more need
do we have for
witnesses? You, as
I, have plainly just
heard for
yourselves the
blasphemy; the
sacrilege of it all!
What does it sound
like to you, I ask
you; what does it,
look like?” And
they all with one
voice condemned

An open book is shown from a top-down perspective, with its pages slightly curved. The book is bound in the center, and the pages are a light gray color. On either side of the book, there are large, black, stylized flourishes that resemble calligraphic scrolls or ribbons, framing the book. The text is printed in a black serif font on the right page.

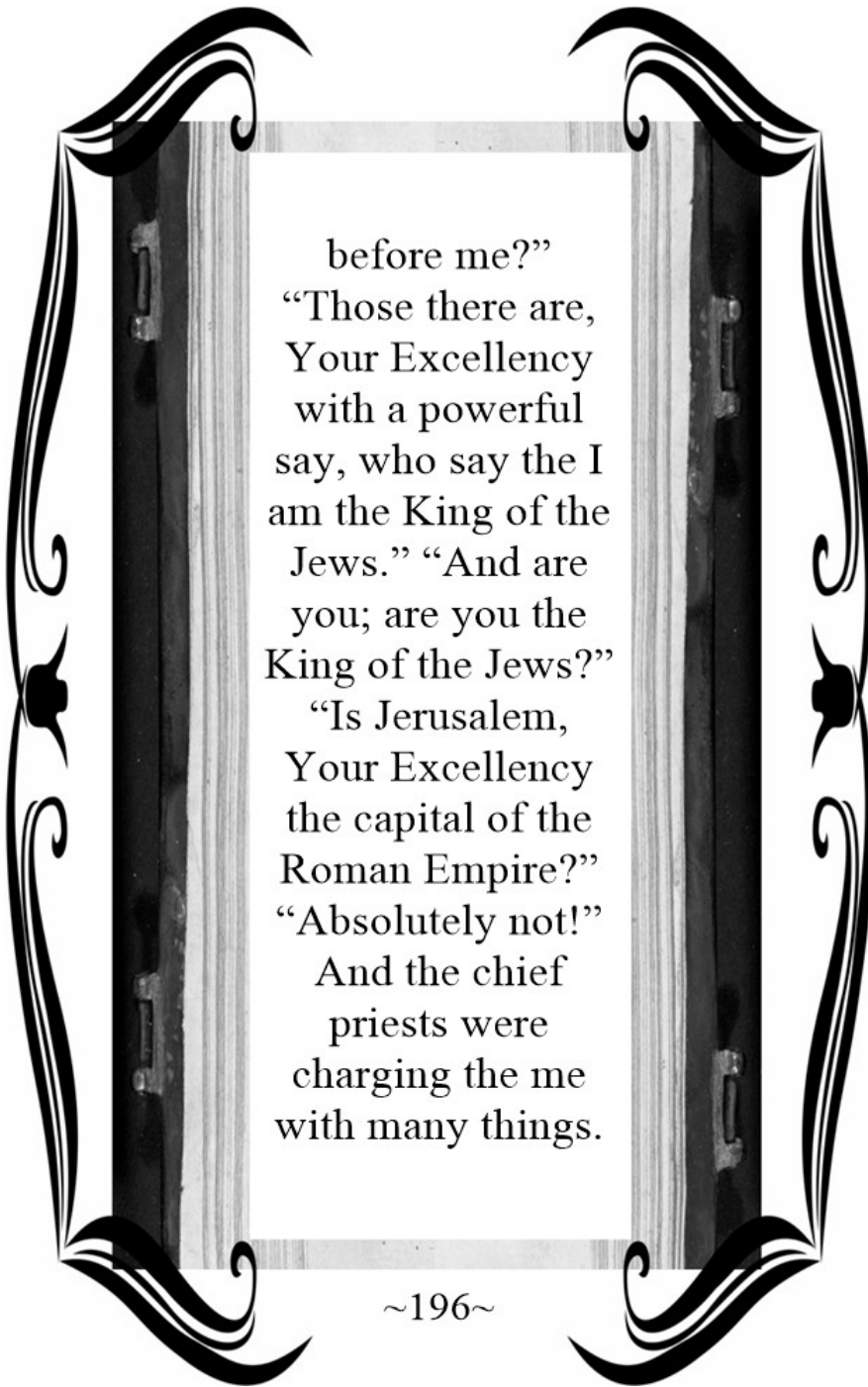
the me as
deserving to be put
to death. And some
began to spit on the
me, and to cover
my face with slaps
and punch the me,
and say to the me,
“Prophesy,
Messiah!” The
guards also took to
kicking and
elbowing down on
the me.

And as soon as it
was in the
dawning, the chief
priests,

A decorative frame with ornate scrollwork and flourishes surrounds the text. The frame is composed of two vertical elements resembling book spines with visible binding details, connected by elegant, flowing scrollwork at the top, bottom, and sides.

having made
bargaining
consultations with
the Torah scholars
and the whole
Sanhedrin, had the
me led away and
handed over to
Prefect Pontius
Pilate, for they
were without
authority to do
anything further to
the me.

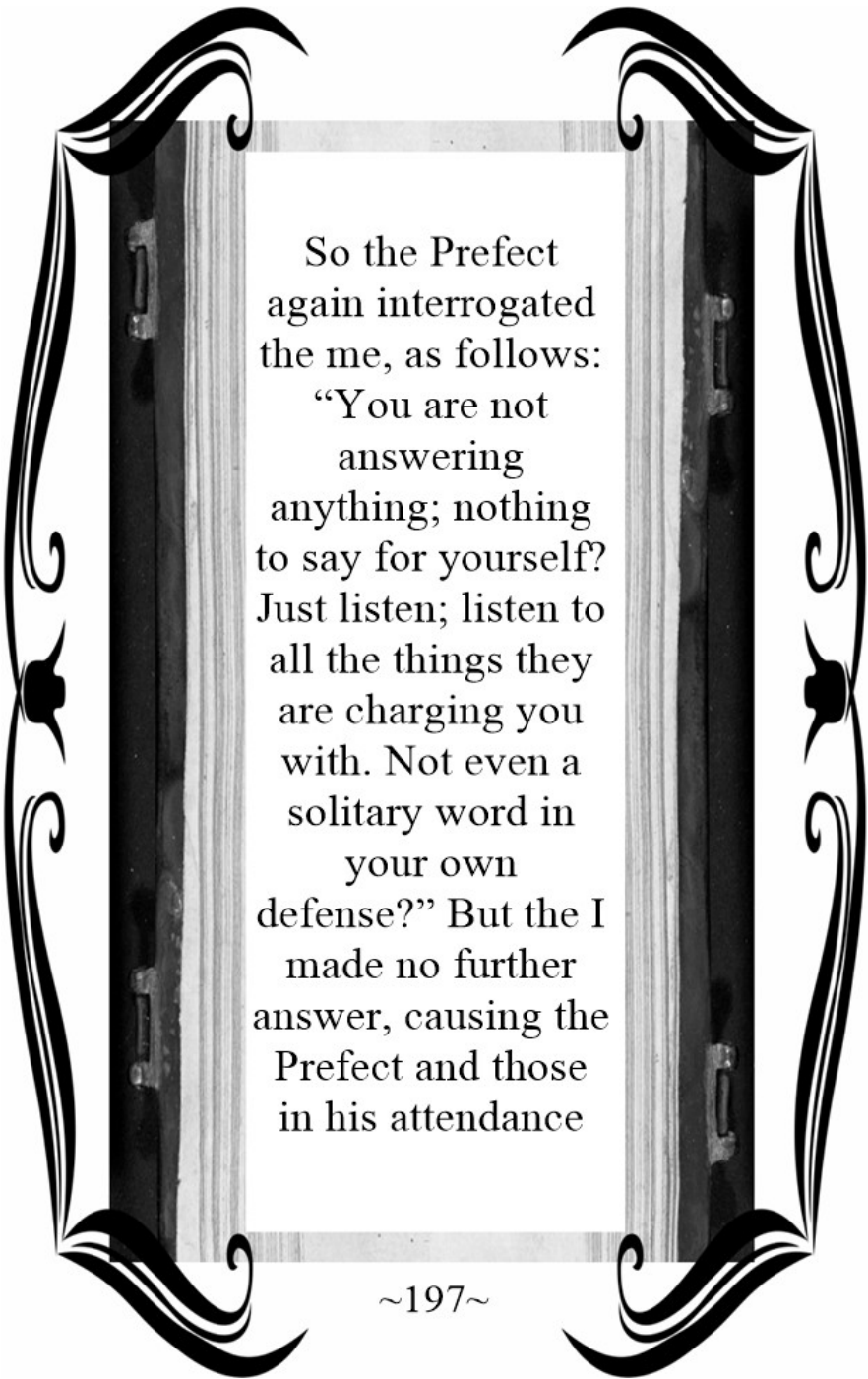
And the Prefect
interrogated the
me, saying: “Why
are you here

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border consisting of black and white swirling lines. The text is centered on the right page of the open book.

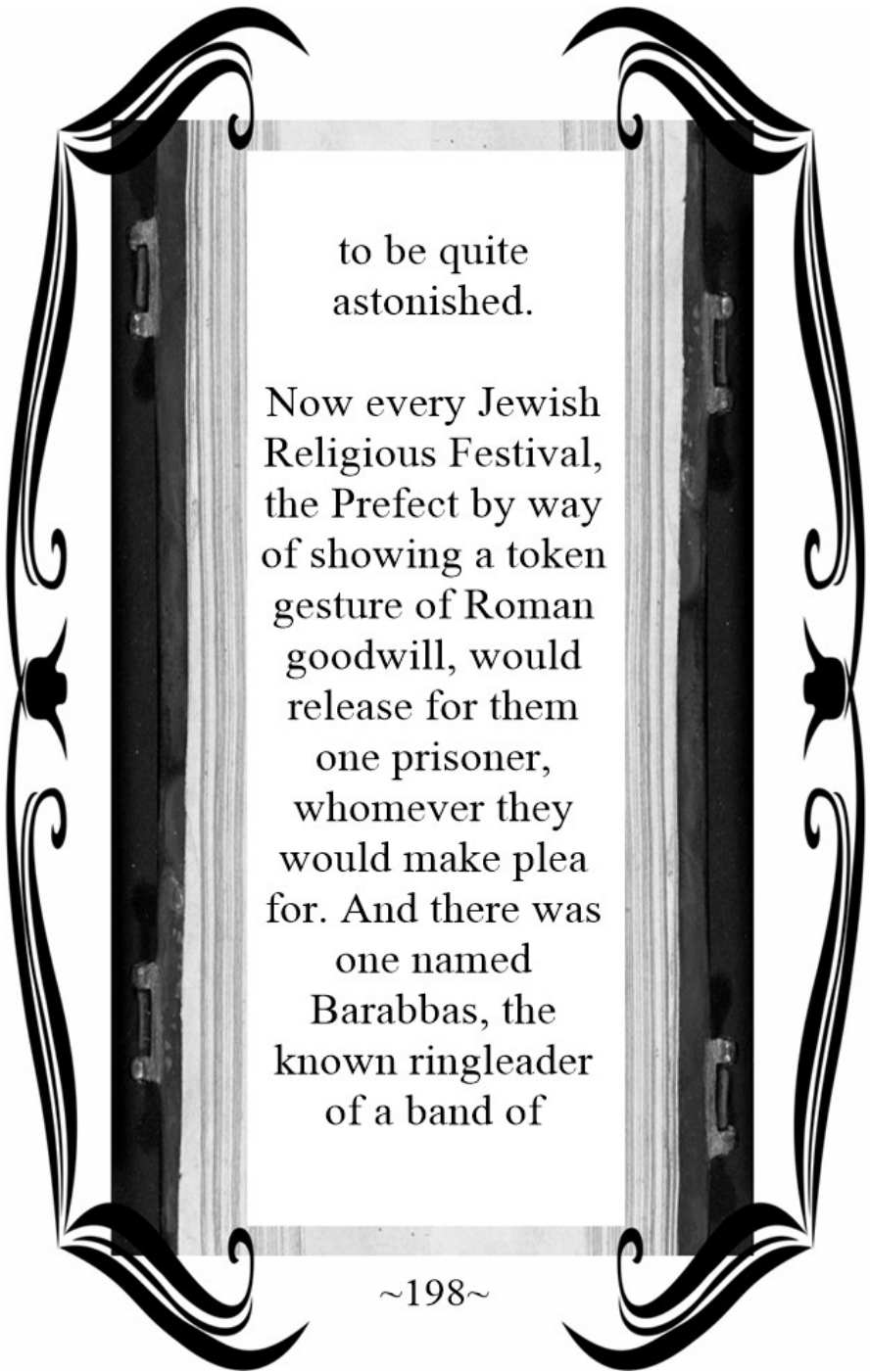
before me?”
“Those there are,
Your Excellency
with a powerful
say, who say the I
am the King of the
Jews.” “And are
you; are you the
King of the Jews?”

“Is Jerusalem,
Your Excellency
the capital of the
Roman Empire?”
“Absolutely not!”

And the chief
priests were
charging the me
with many things.

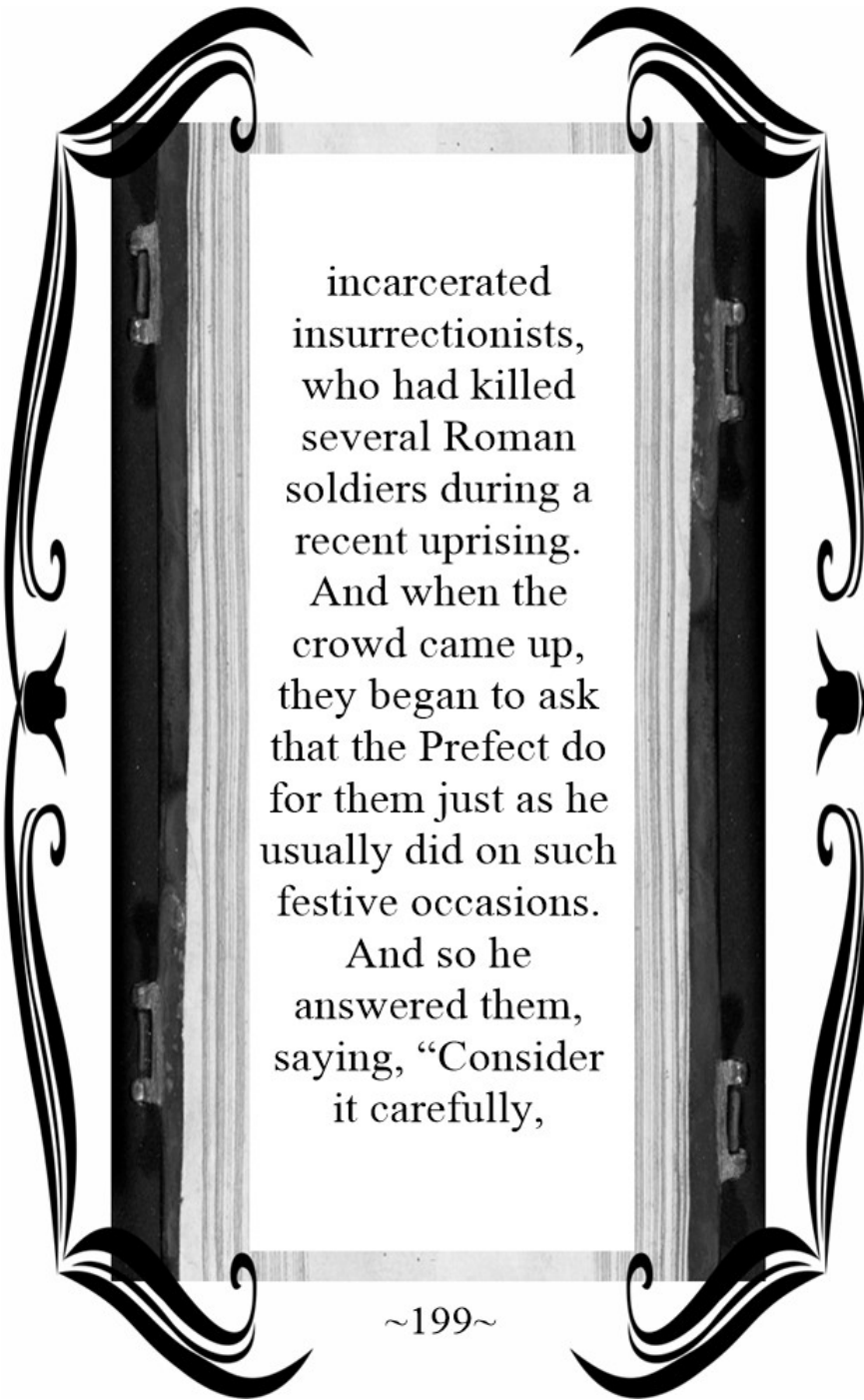


So the Prefect
again interrogated
the me, as follows:
“You are not
answering
anything; nothing
to say for yourself?
Just listen; listen to
all the things they
are charging you
with. Not even a
solitary word in
your own
defense?” But the I
made no further
answer, causing the
Prefect and those
in his attendance

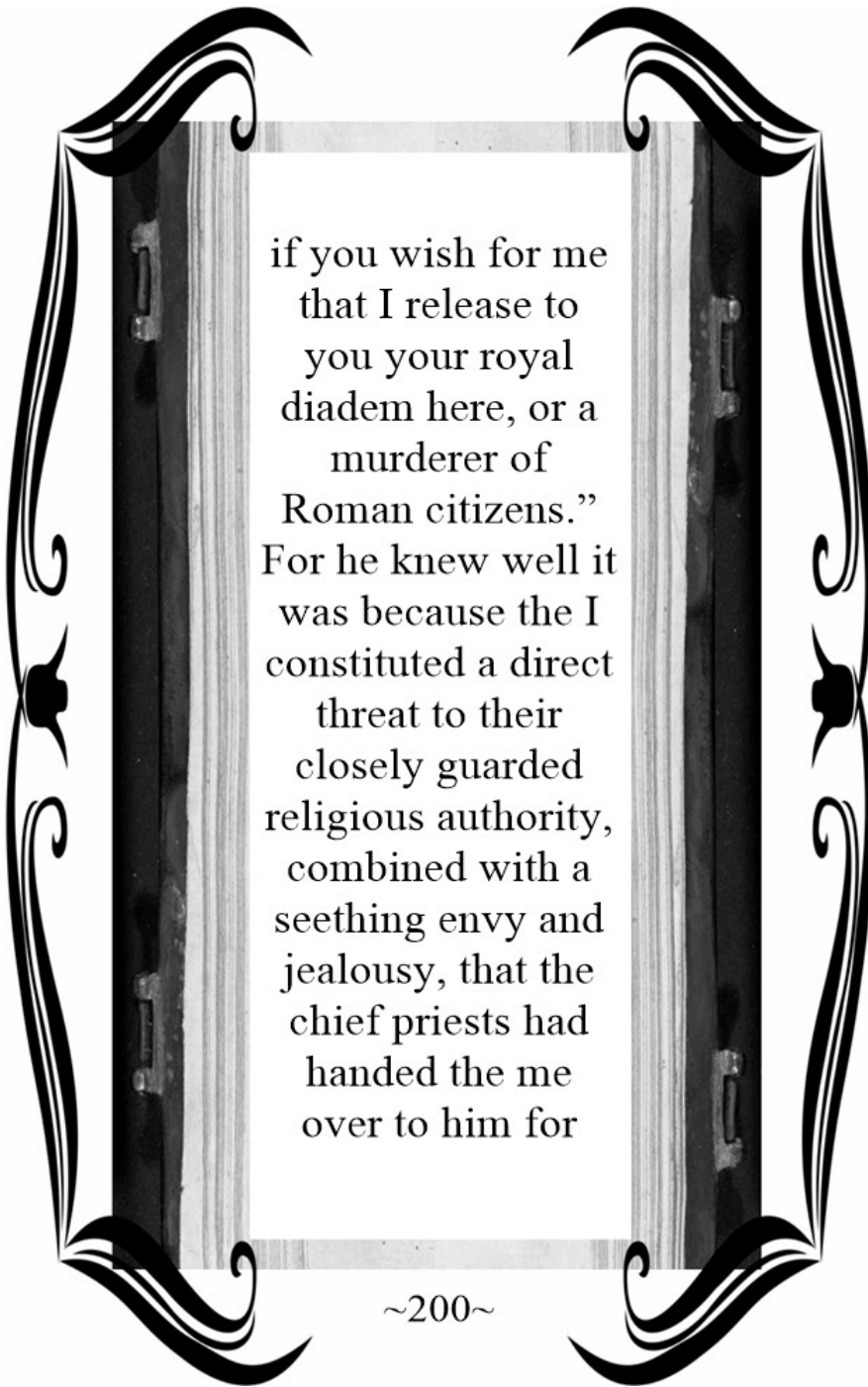
A decorative frame with ornate, symmetrical scrollwork and flourishes, resembling a stylized border or a piece of calligraphy, surrounds the central text.

to be quite
astonished.

Now every Jewish
Religious Festival,
the Prefect by way
of showing a token
gesture of Roman
goodwill, would
release for them
one prisoner,
whomever they
would make plea
for. And there was
one named
Barabbas, the
known ringleader
of a band of

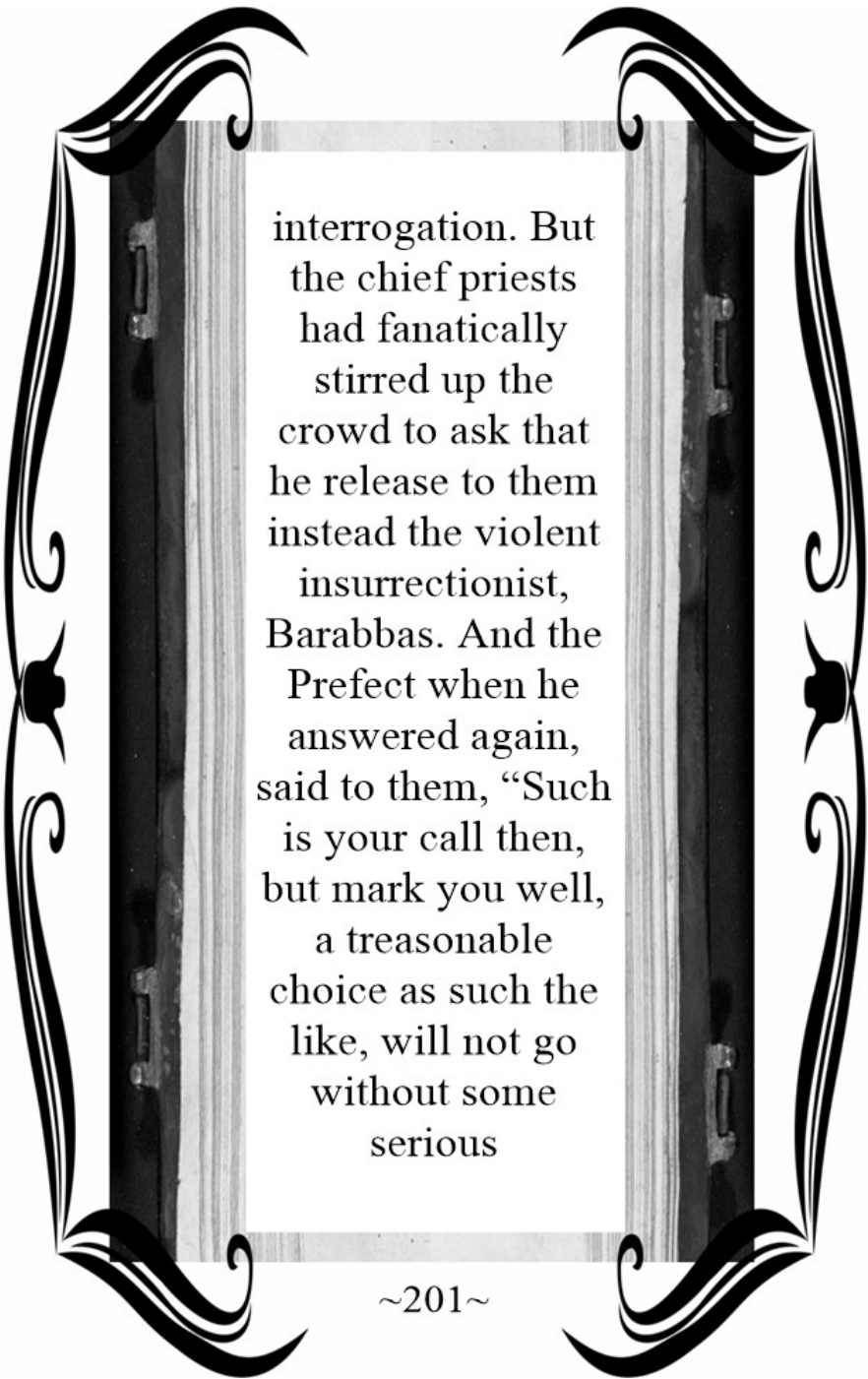


incarcerated
insurrectionists,
who had killed
several Roman
soldiers during a
recent uprising.
And when the
crowd came up,
they began to ask
that the Prefect do
for them just as he
usually did on such
festive occasions.
And so he
answered them,
saying, "Consider
it carefully,

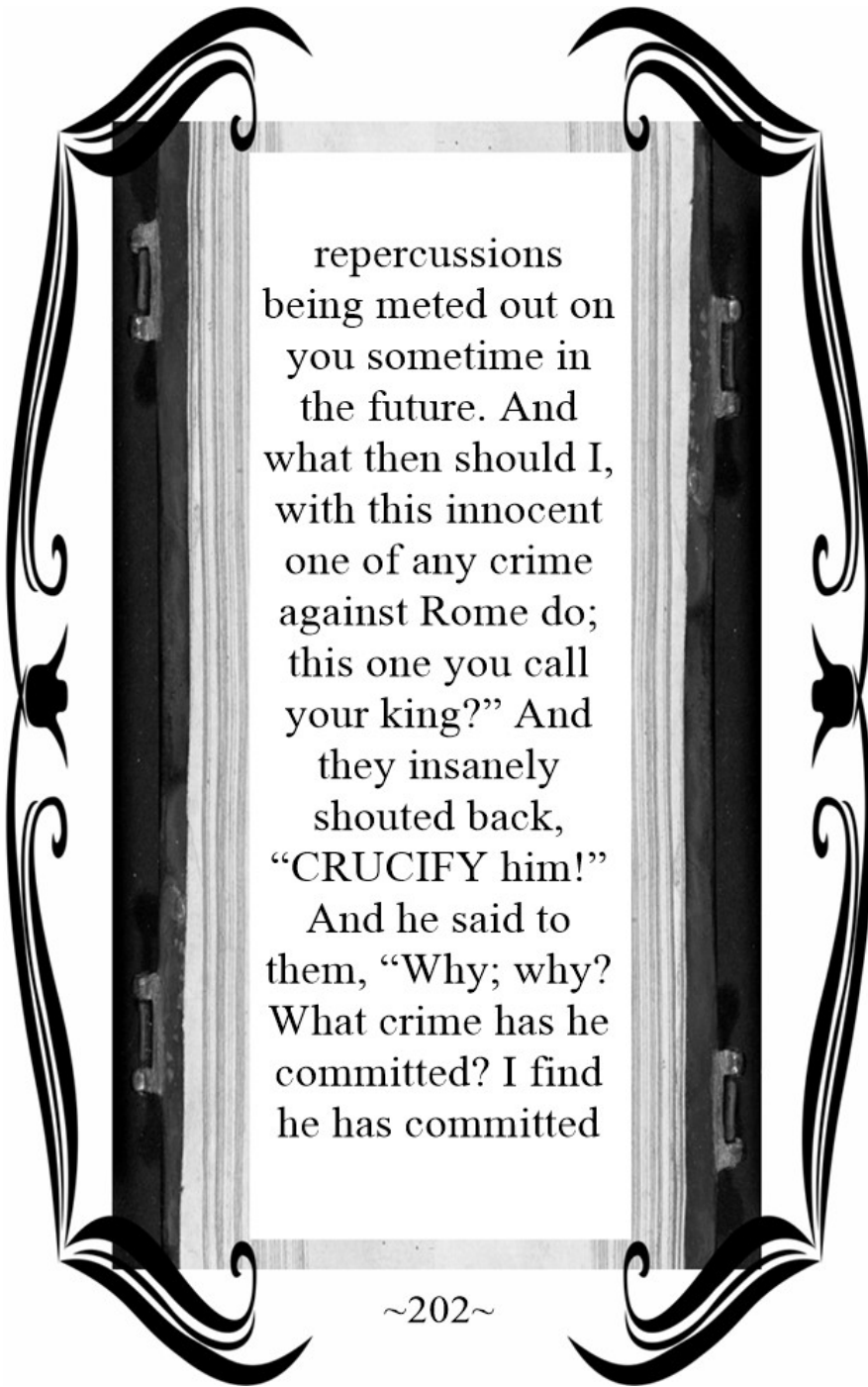
An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border consisting of black and white swirling lines. The text is centered on the right page.

if you wish for me
that I release to
you your royal
diadem here, or a
murderer of
Roman citizens.”

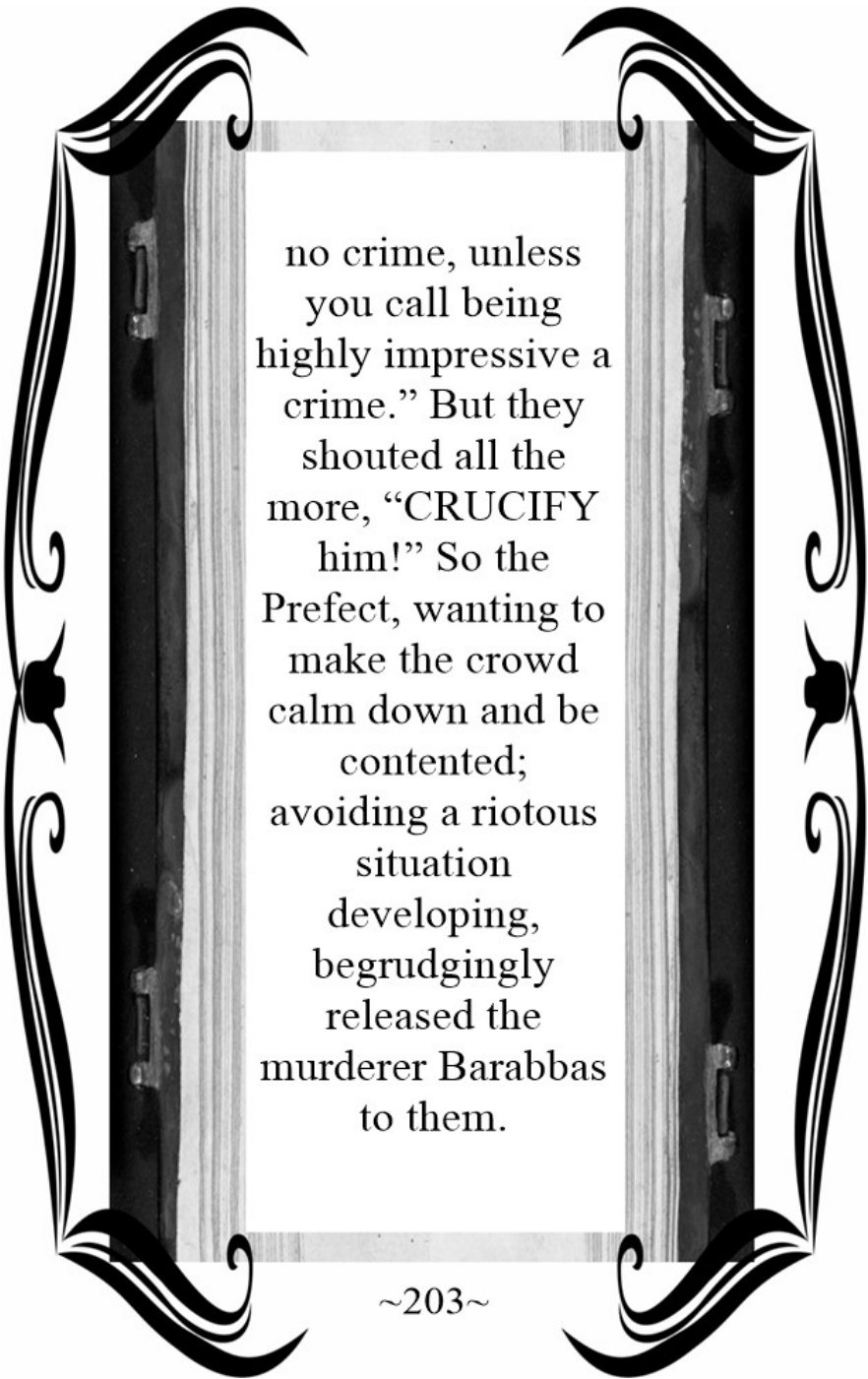
For he knew well it
was because the I
constituted a direct
threat to their
closely guarded
religious authority,
combined with a
seething envy and
jealousy, that the
chief priests had
handed the me
over to him for

A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The text is centered within this opening.

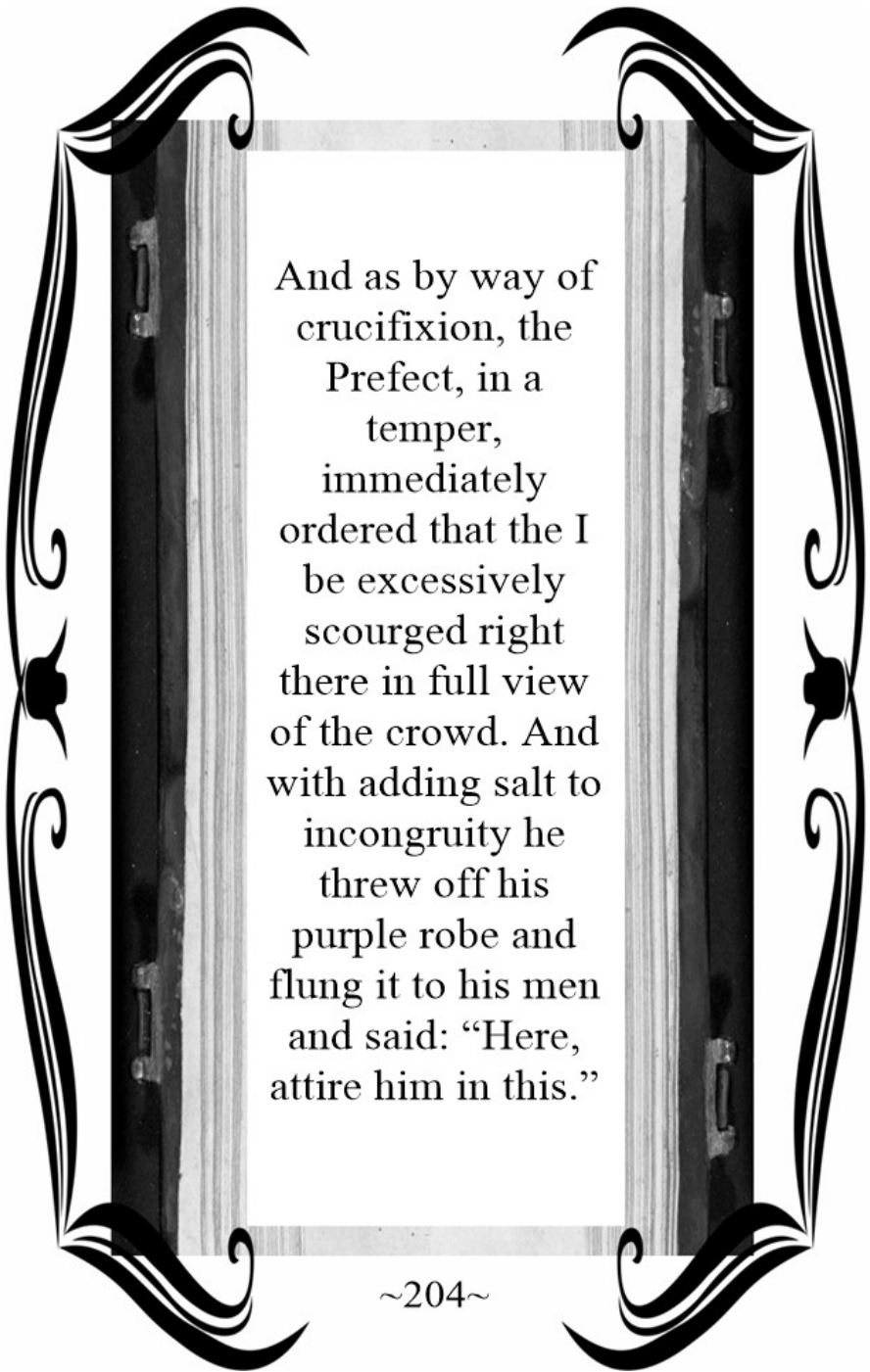
interrogation. But
the chief priests
had fanatically
stirred up the
crowd to ask that
he release to them
instead the violent
insurrectionist,
Barabbas. And the
Prefect when he
answered again,
said to them, "Such
is your call then,
but mark you well,
a treasonable
choice as such the
like, will not go
without some
serious



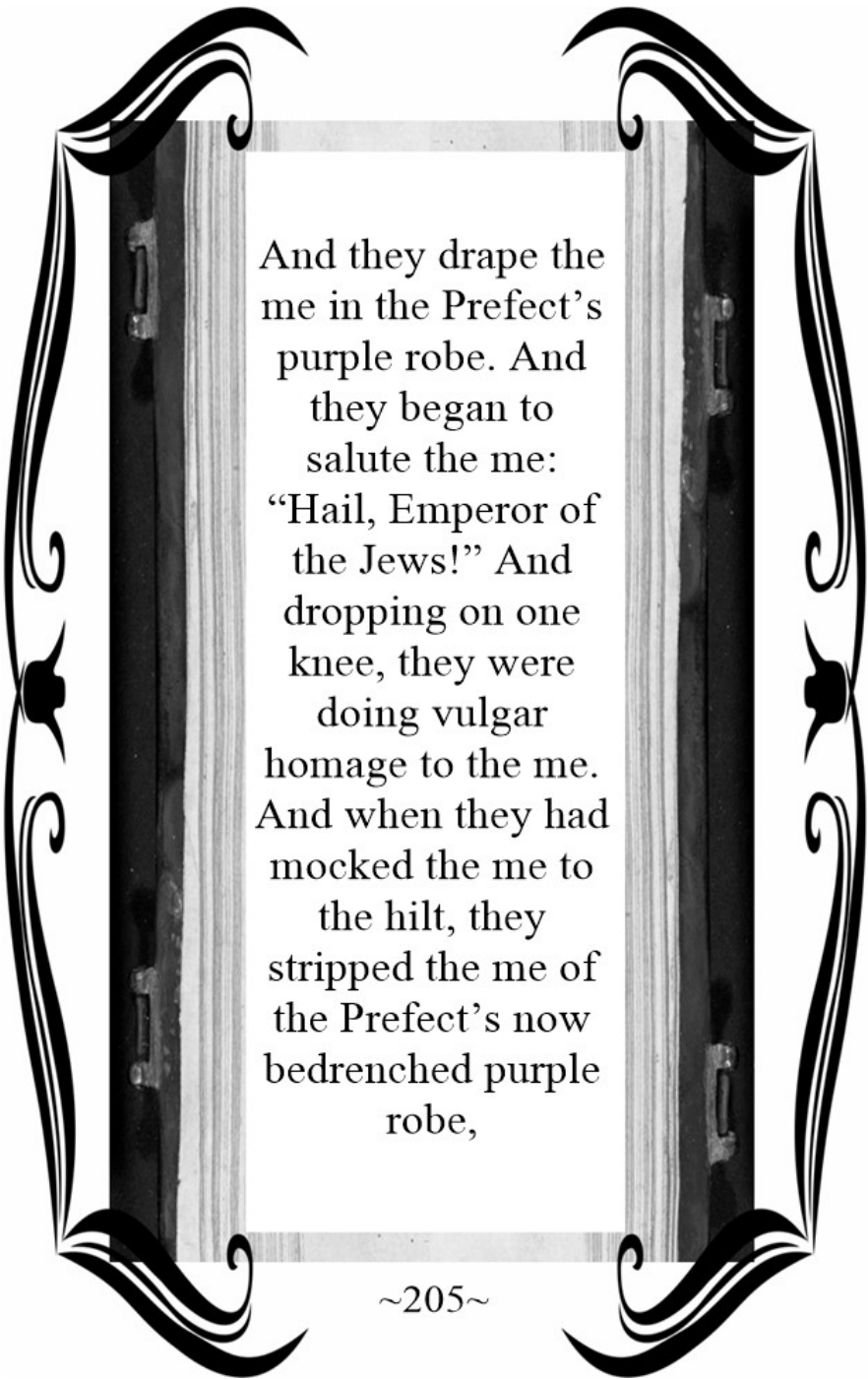
repercussions
being meted out on
you sometime in
the future. And
what then should I,
with this innocent
one of any crime
against Rome do;
this one you call
your king?" And
they insanely
shouted back,
"CRUCIFY him!"
And he said to
them, "Why; why?
What crime has he
committed? I find
he has committed



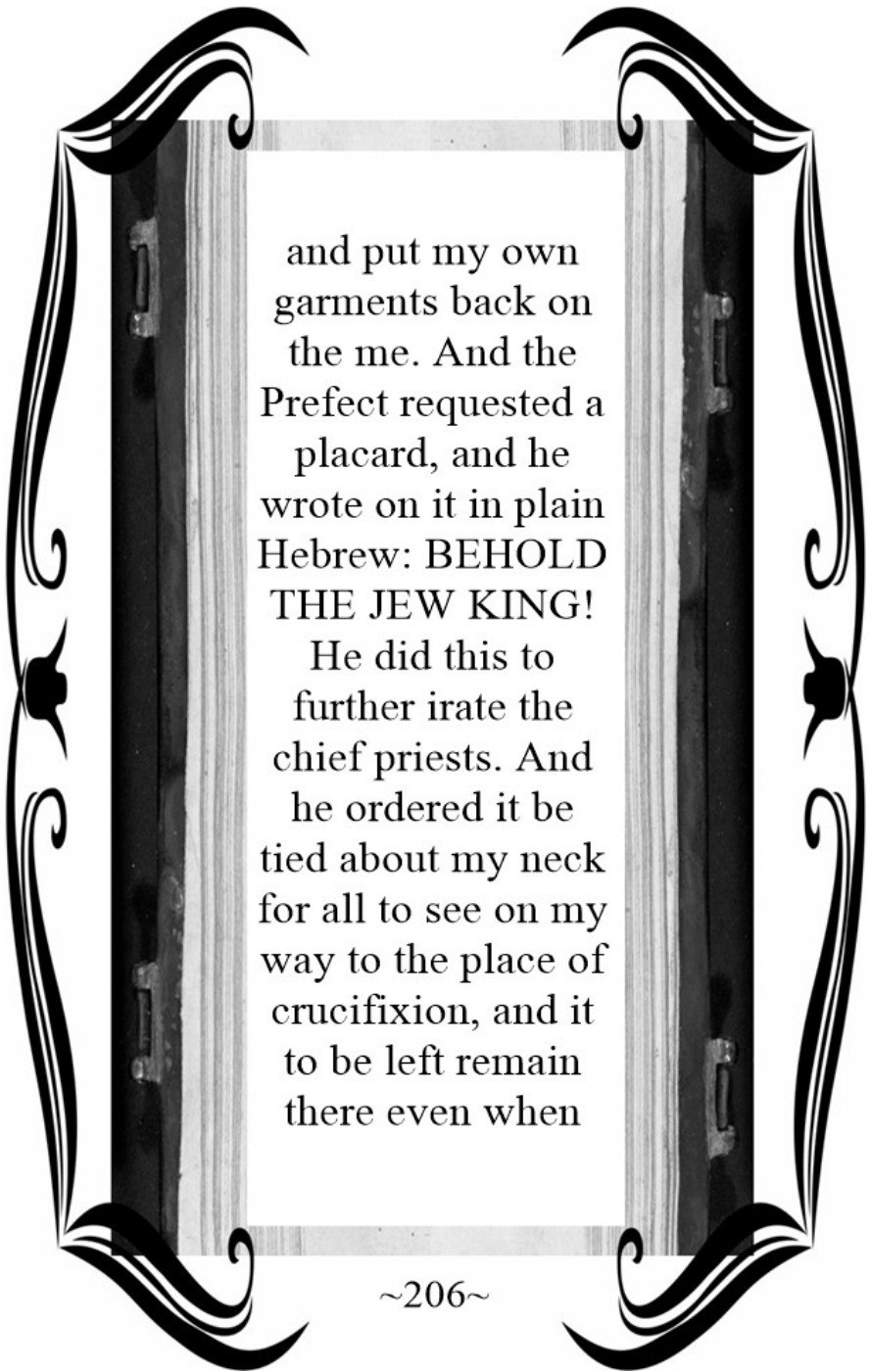
no crime, unless
you call being
highly impressive a
crime.” But they
shouted all the
more, “CRUCIFY
him!” So the
Prefect, wanting to
make the crowd
calm down and be
contented;
avoiding a riotous
situation
developing,
begrudgingly
released the
murderer Barabbas
to them.

An open book is shown from a top-down perspective, with its pages slightly curved. The book is bound in a dark, textured cover, and the pages are a light, off-white color. A decorative border, consisting of black and white swirling lines, frames the entire scene. The text is centered on the right page of the open book.

And as by way of
crucifixion, the
Prefect, in a
temper,
immediately
ordered that the I
be excessively
scourged right
there in full view
of the crowd. And
with adding salt to
incongruity he
threw off his
purple robe and
flung it to his men
and said: "Here,
attire him in this."

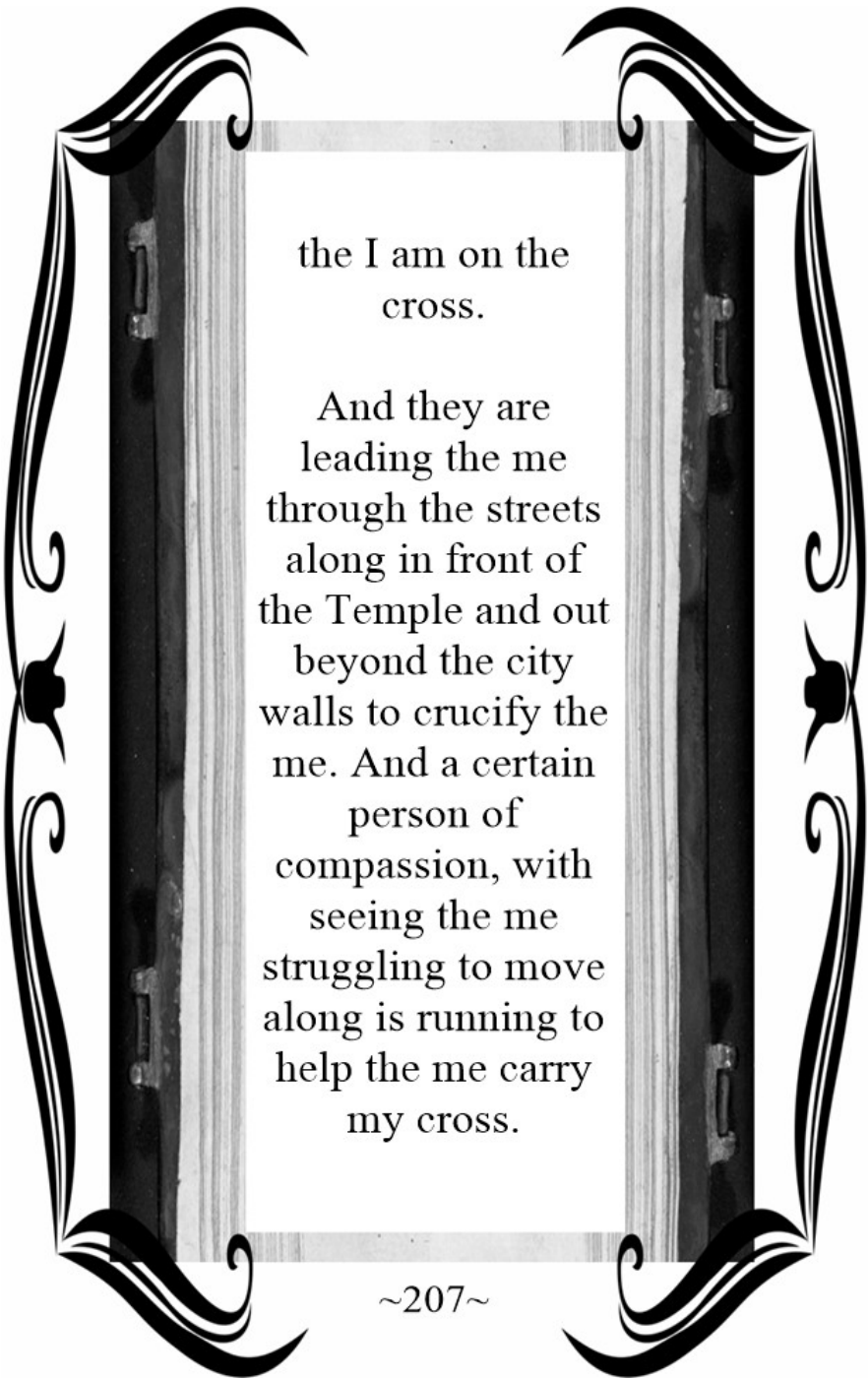


And they drape the
me in the Prefect's
purple robe. And
they began to
salute the me:
"Hail, Emperor of
the Jews!" And
dropping on one
knee, they were
doing vulgar
homage to the me.
And when they had
mocked the me to
the hilt, they
stripped the me of
the Prefect's now
bedrenched purple
robe,

A decorative frame with ornate, symmetrical scrollwork and floral motifs in black and white, surrounding the central text area.

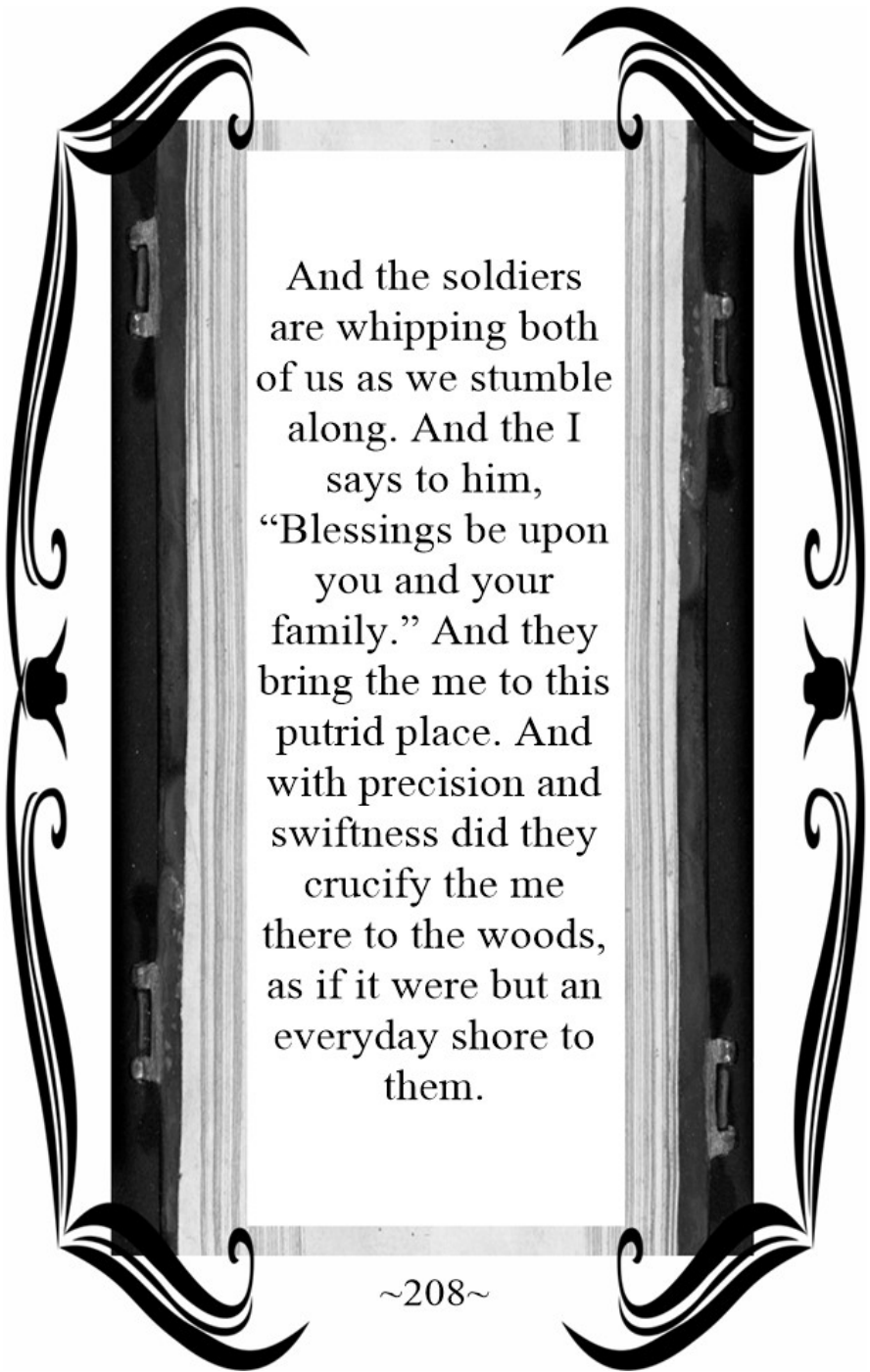
and put my own
garments back on
the me. And the
Prefect requested a
placard, and he
wrote on it in plain
Hebrew: BEHOLD
THE JEW KING!

He did this to
further irate the
chief priests. And
he ordered it be
tied about my neck
for all to see on my
way to the place of
crucifixion, and it
to be left remain
there even when

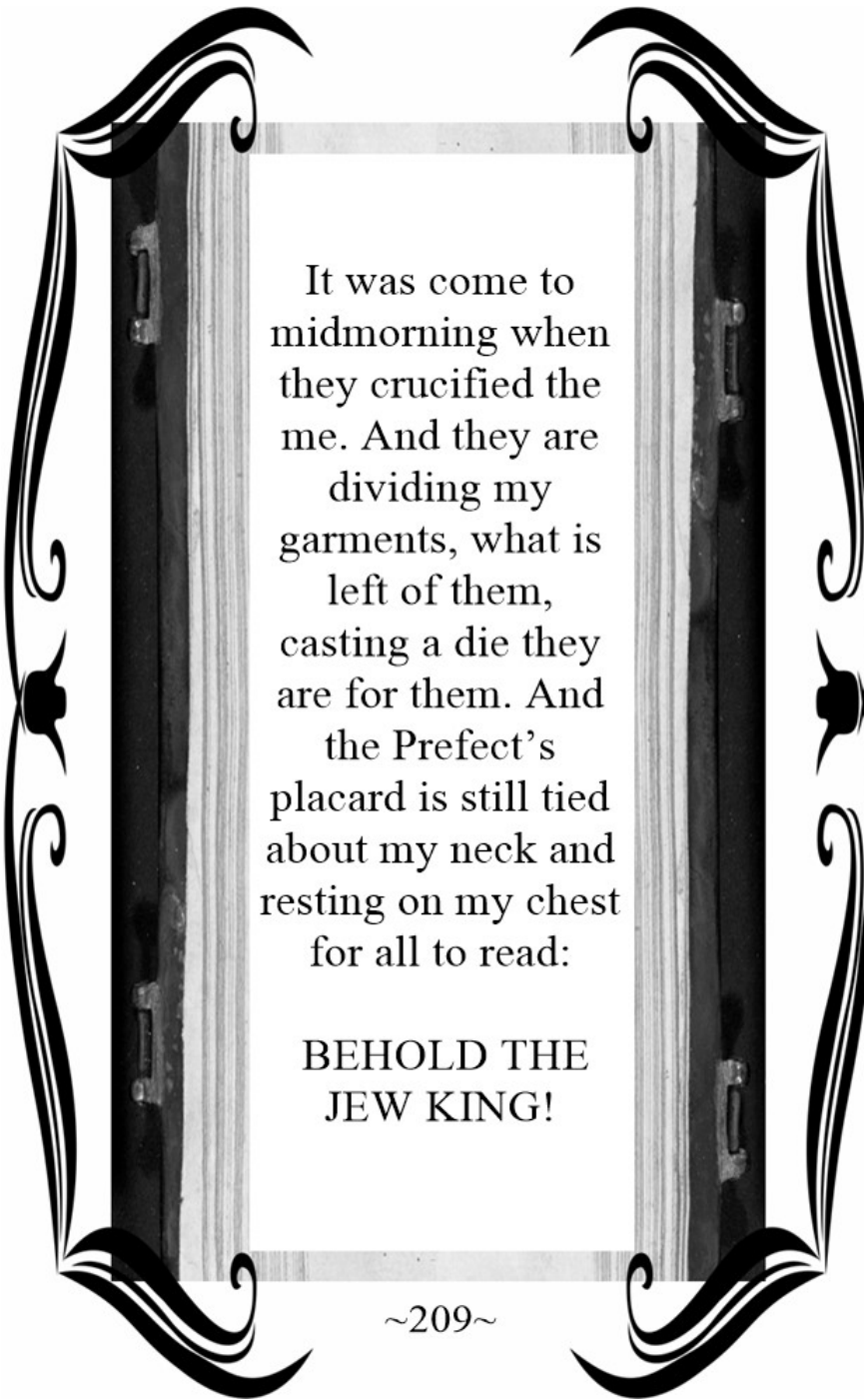


the I am on the
cross.

And they are
leading the me
through the streets
along in front of
the Temple and out
beyond the city
walls to crucify the
me. And a certain
person of
compassion, with
seeing the me
struggling to move
along is running to
help the me carry
my cross.

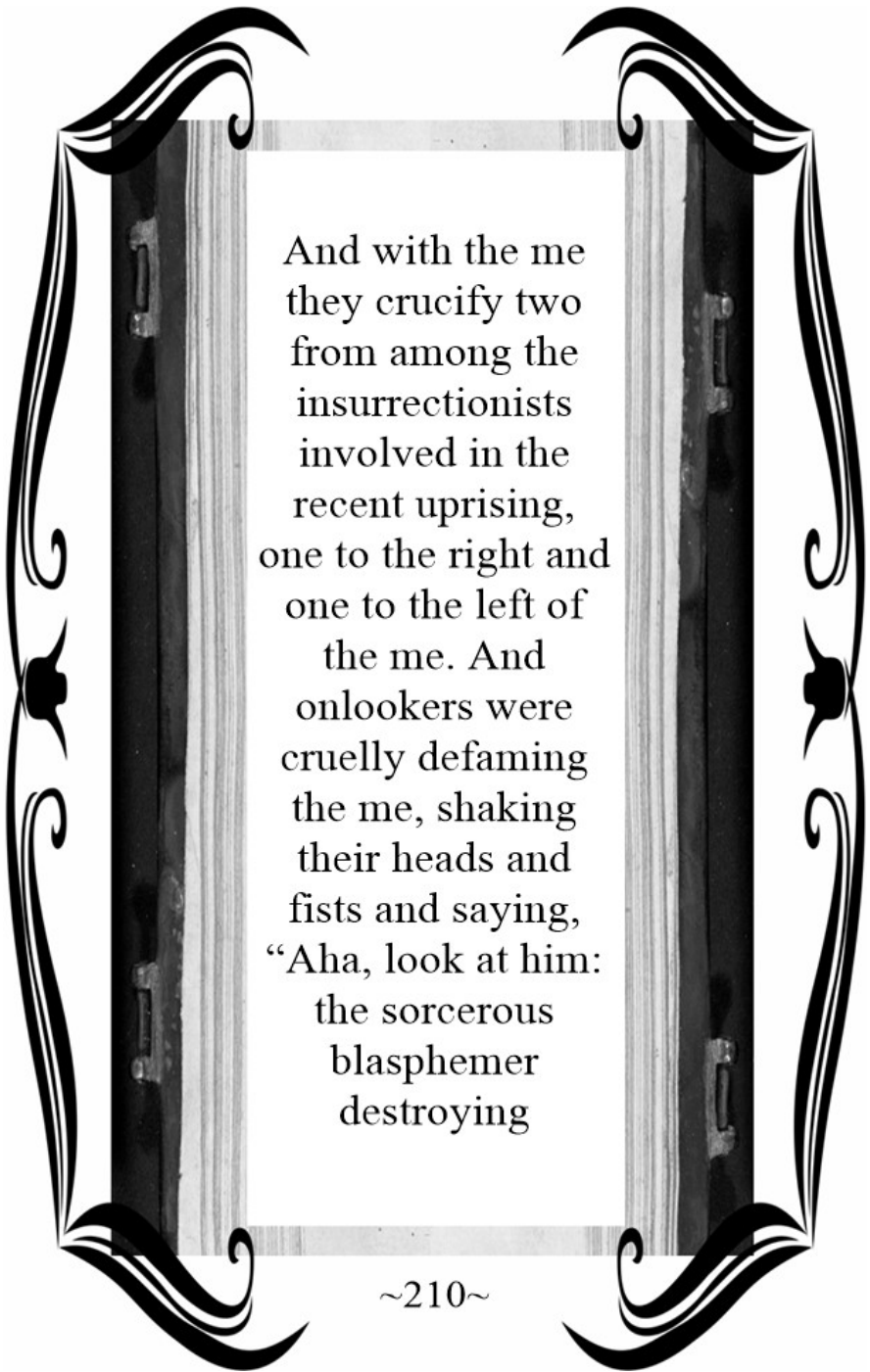
A decorative frame with ornate, symmetrical scrollwork and floral motifs in black and white, surrounding the central text.

And the soldiers
are whipping both
of us as we stumble
along. And the I
says to him,
“Blessings be upon
you and your
family.” And they
bring the me to this
putrid place. And
with precision and
swiftness did they
crucify the me
there to the woods,
as if it were but an
everyday shore to
them.

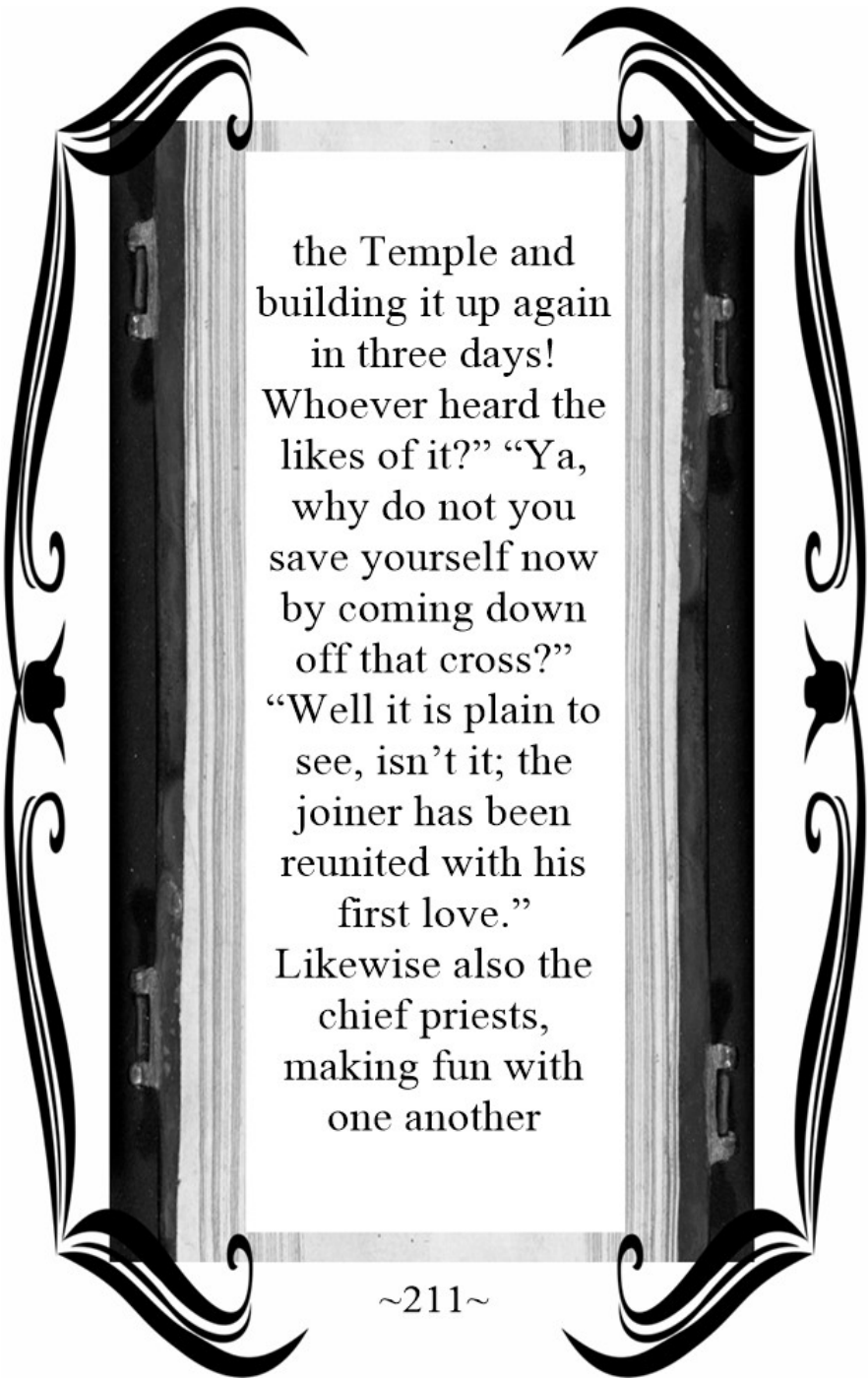


It was come to
midmorning when
they crucified the
me. And they are
dividing my
garments, what is
left of them,
casting a die they
are for them. And
the Prefect's
placard is still tied
about my neck and
resting on my chest
for all to read:

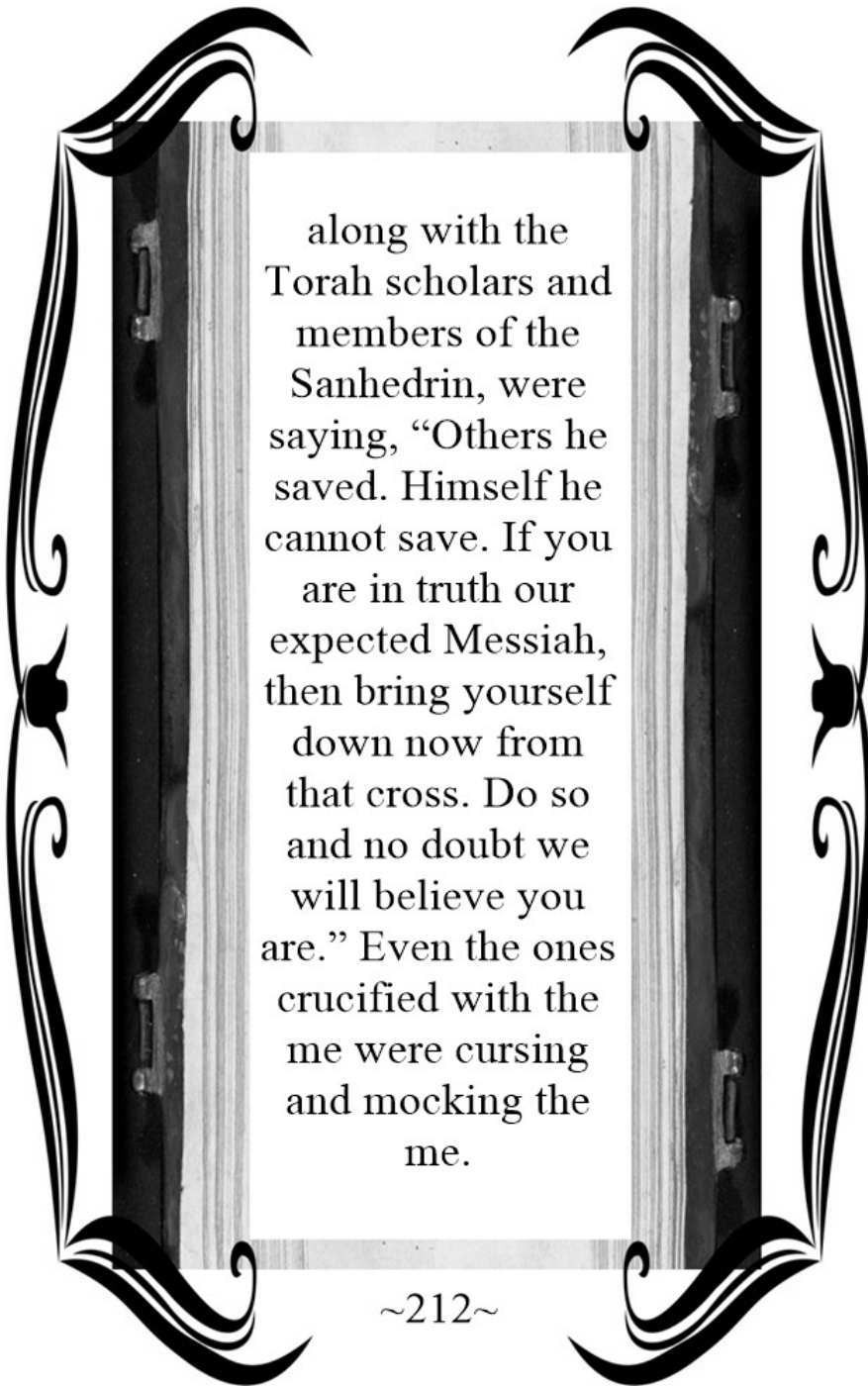
BEHOLD THE
JEW KING!



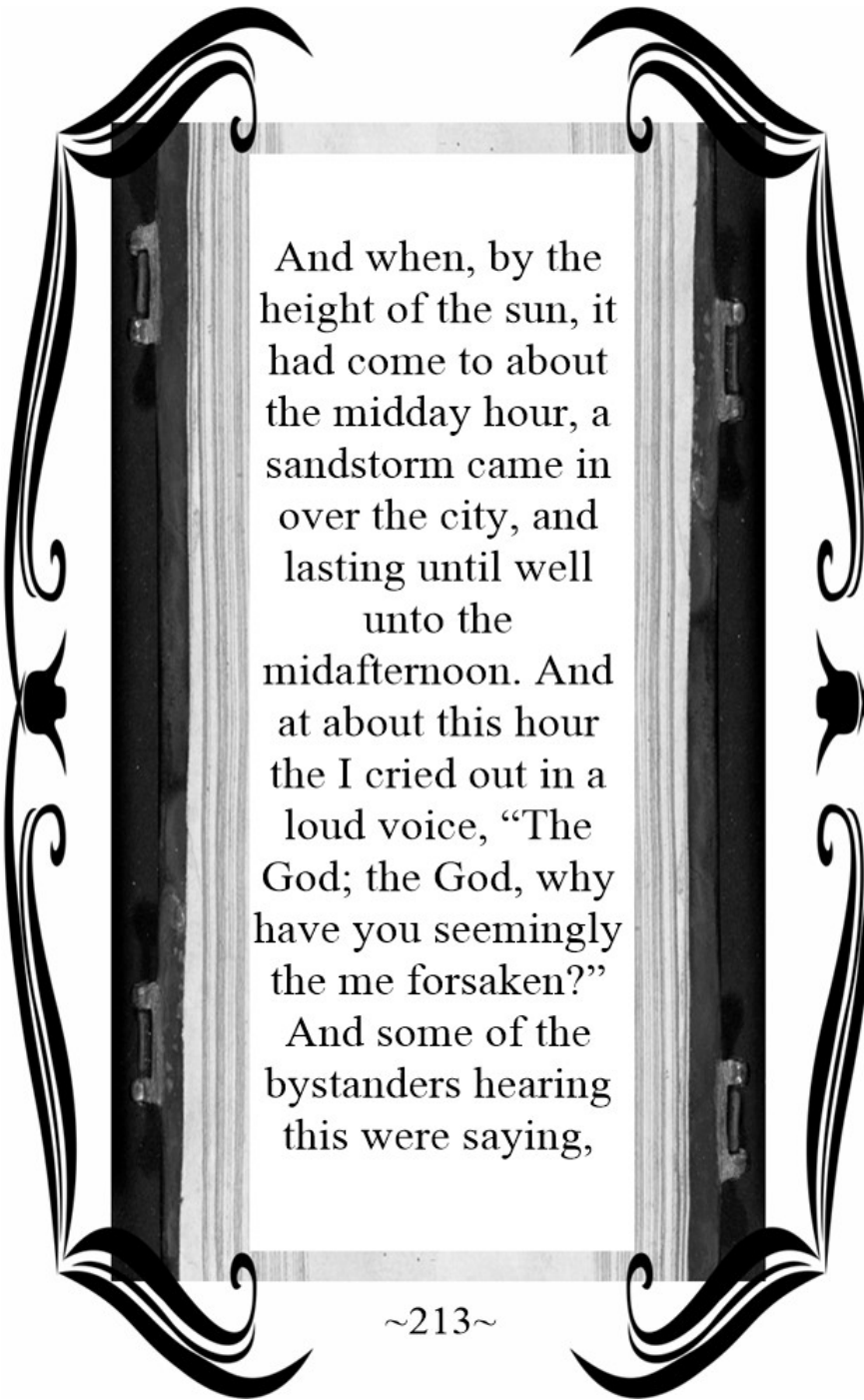
And with the me
they crucify two
from among the
insurrectionists
involved in the
recent uprising,
one to the right and
one to the left of
the me. And
onlookers were
cruelly defaming
the me, shaking
their heads and
fists and saying,
“Aha, look at him:
the sorcerous
blasphemer
destroying



the Temple and
building it up again
in three days!
Whoever heard the
likes of it?" "Ya,
why do not you
save yourself now
by coming down
off that cross?"
"Well it is plain to
see, isn't it; the
joiner has been
reunited with his
first love."
Likewise also the
chief priests,
making fun with
one another

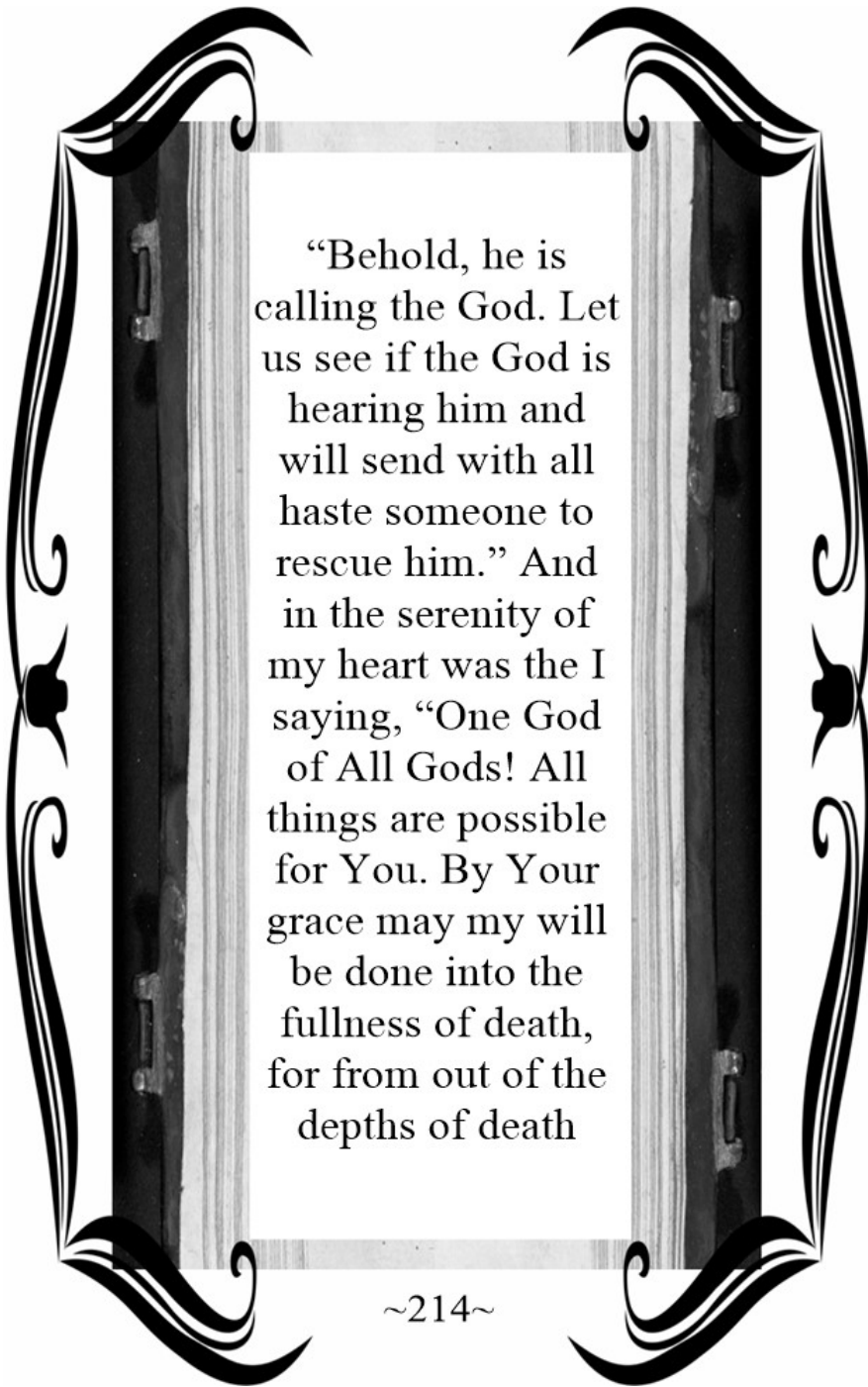


along with the
Torah scholars and
members of the
Sanhedrin, were
saying, “Others he
saved. Himself he
cannot save. If you
are in truth our
expected Messiah,
then bring yourself
down now from
that cross. Do so
and no doubt we
will believe you
are.” Even the ones
crucified with the
me were cursing
and mocking the
me.

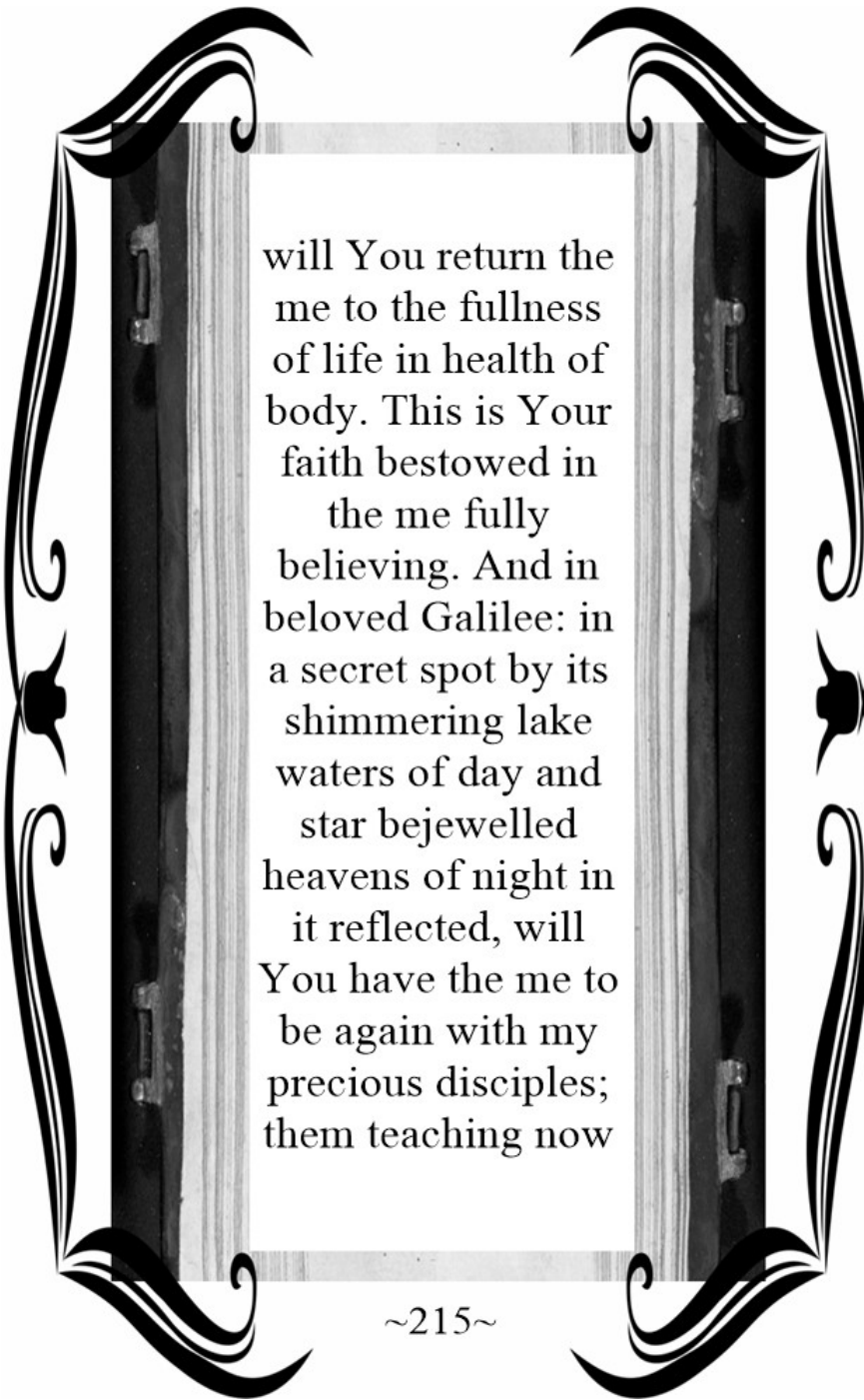
A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The text is centered within this opening.

And when, by the height of the sun, it had come to about the midday hour, a sandstorm came in over the city, and lasting until well unto the midafternoon. And at about this hour the I cried out in a loud voice, "The God; the God, why have you seemingly the me forsaken?"

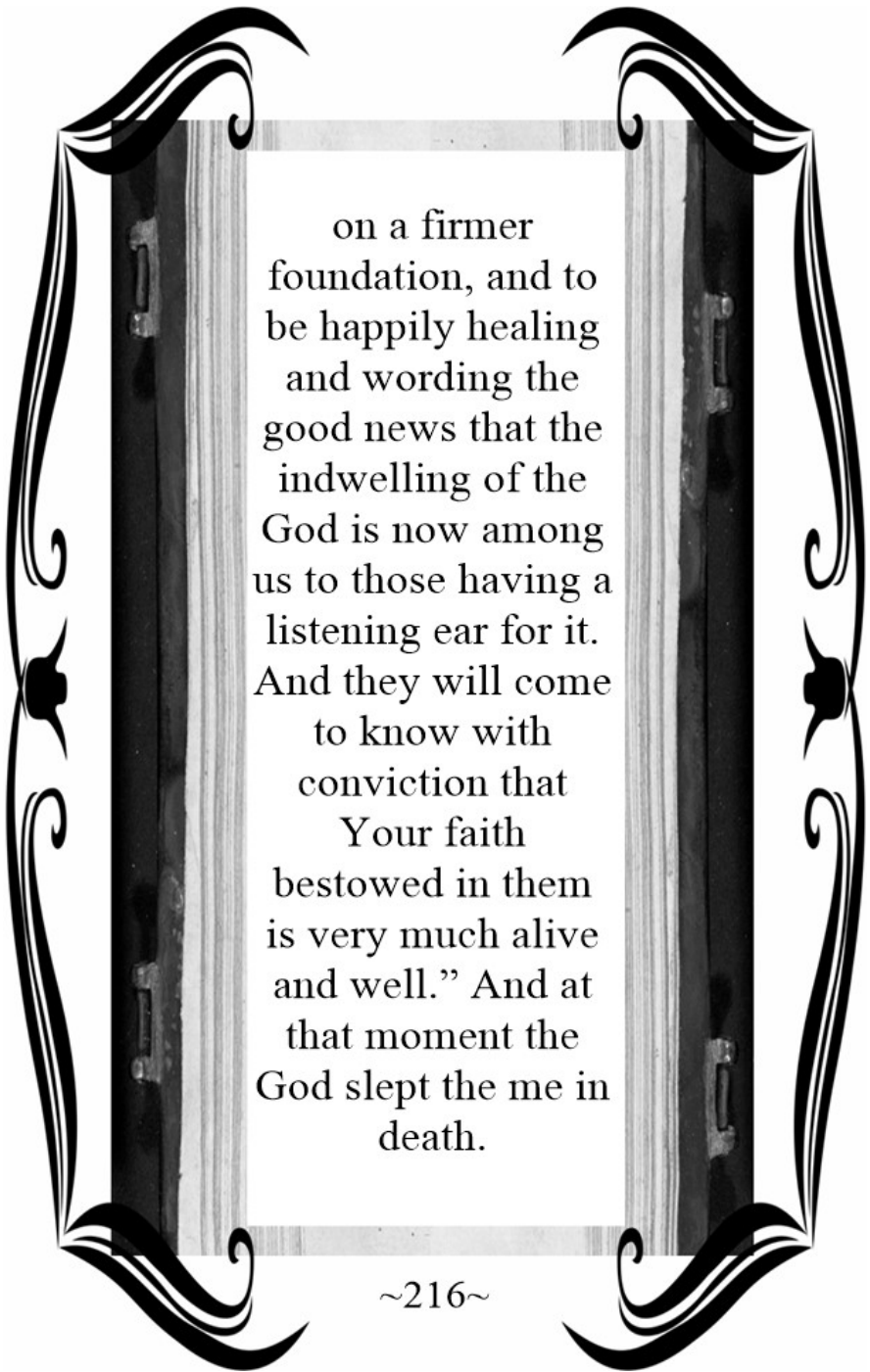
And some of the bystanders hearing this were saying,

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border consisting of black and white swirling lines. The text is centered on the right page.

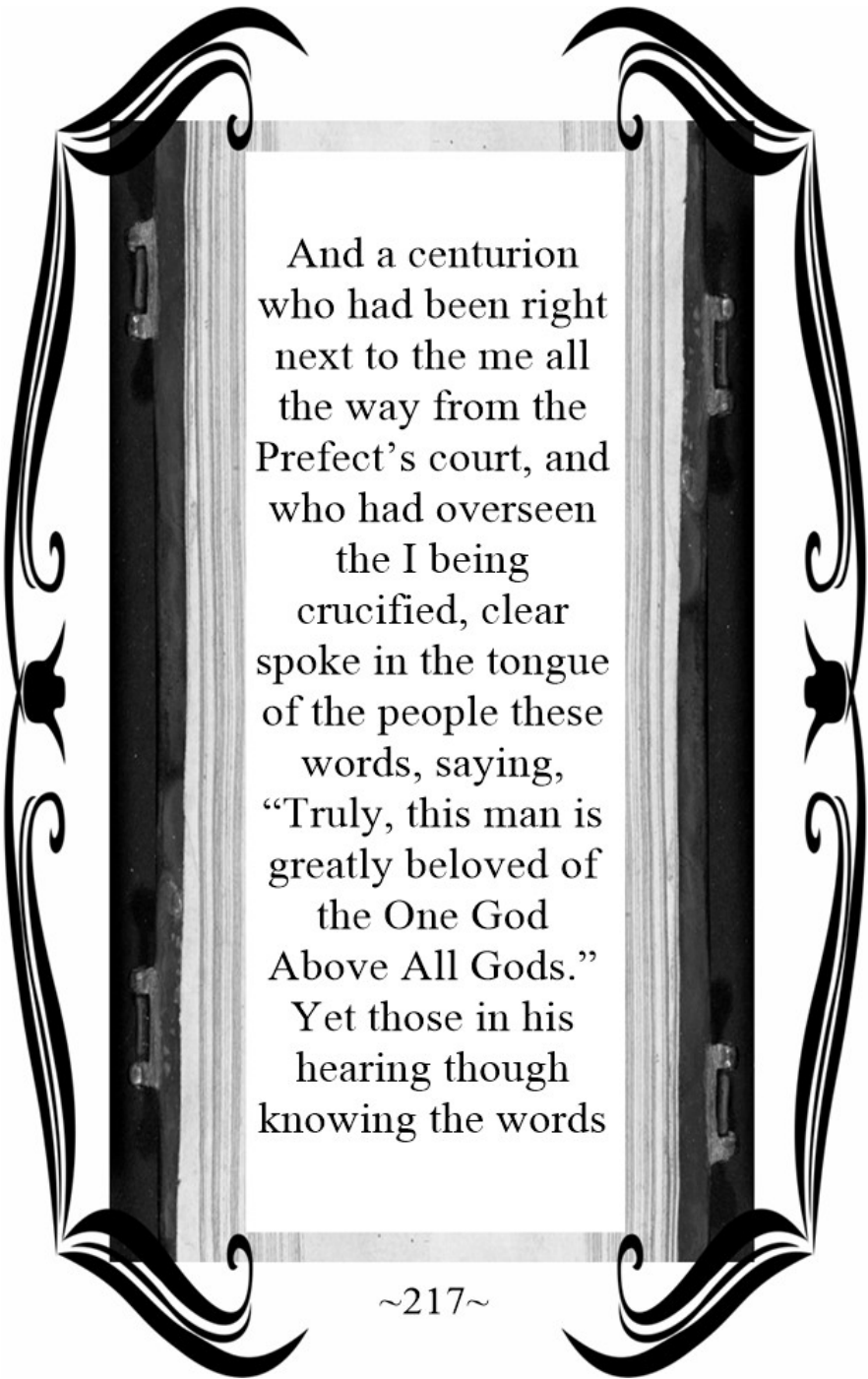
“Behold, he is
calling the God. Let
us see if the God is
hearing him and
will send with all
haste someone to
rescue him.” And
in the serenity of
my heart was the I
saying, “One God
of All Gods! All
things are possible
for You. By Your
grace may my will
be done into the
fullness of death,
for from out of the
depths of death



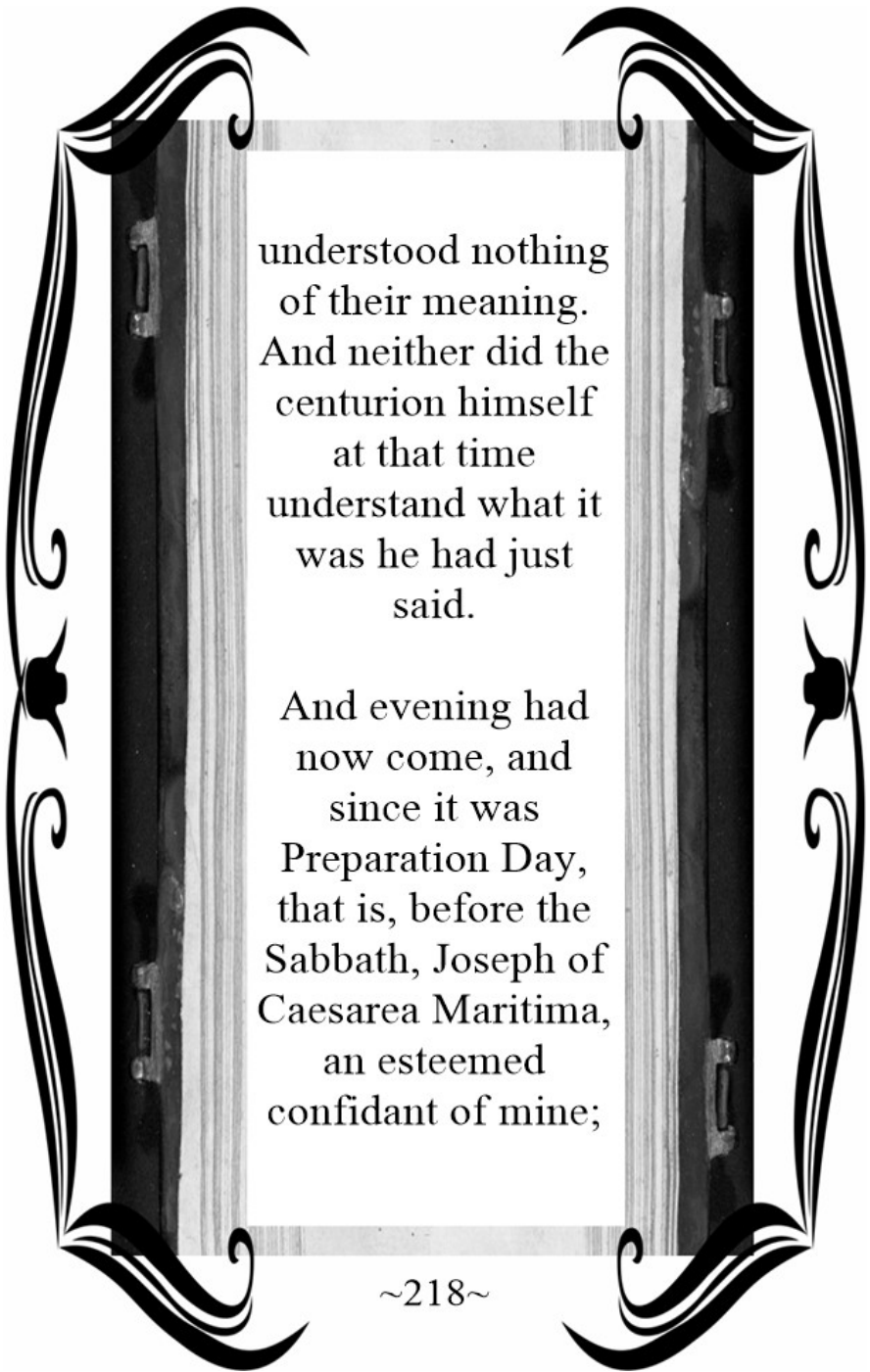
will You return the
me to the fullness
of life in health of
body. This is Your
faith bestowed in
the me fully
believing. And in
beloved Galilee: in
a secret spot by its
shimmering lake
waters of day and
star bejewelled
heavens of night in
it reflected, will
You have the me to
be again with my
precious disciples;
them teaching now

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by elaborate, symmetrical black and white decorative flourishes that resemble stylized leaves or scrolls. The text is centered on the right page of the open book.

on a firmer
foundation, and to
be happily healing
and wording the
good news that the
indwelling of the
God is now among
us to those having a
listening ear for it.
And they will come
to know with
conviction that
Your faith
bestowed in them
is very much alive
and well.” And at
that moment the
God slept the me in
death.

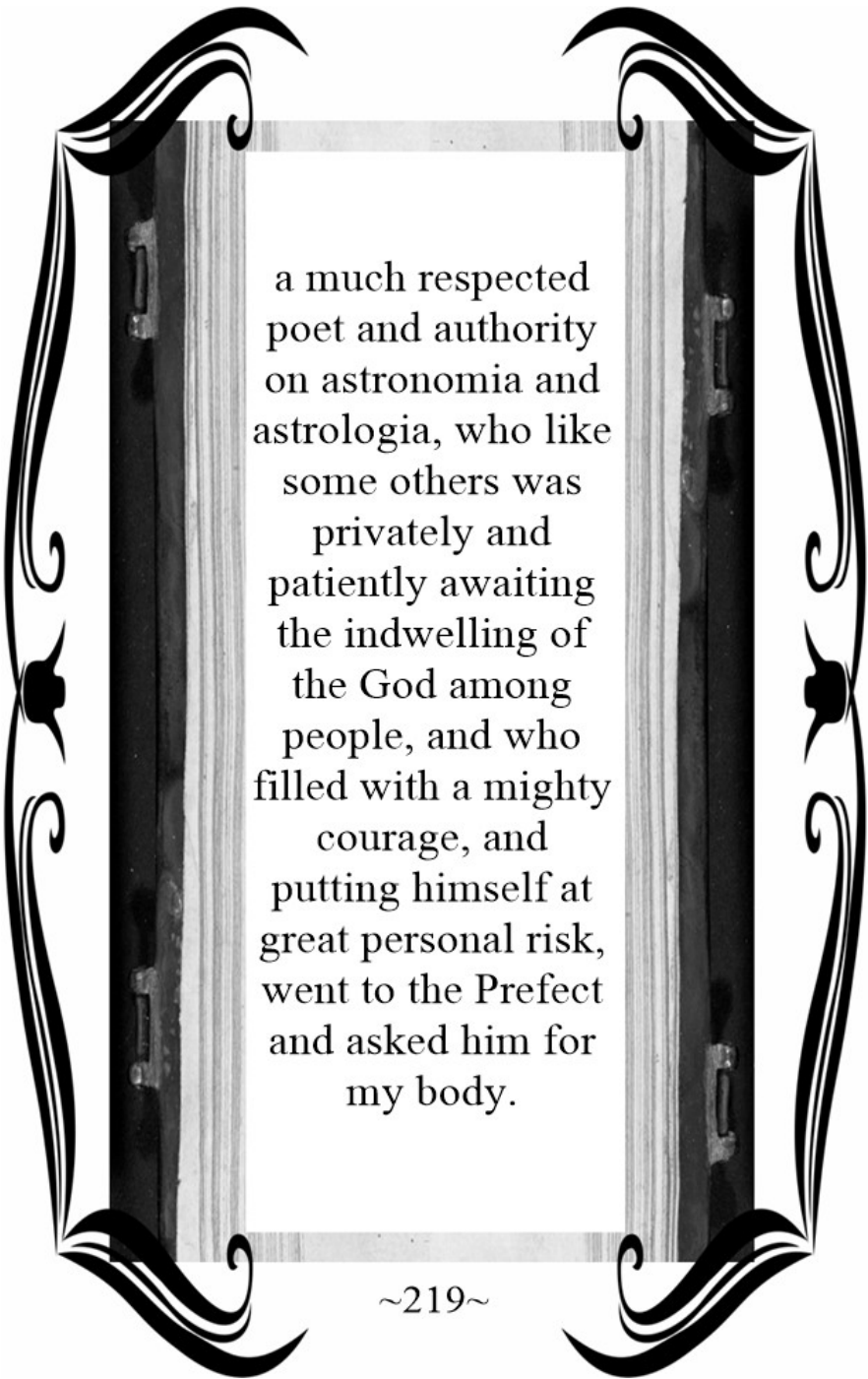
A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The text is centered within this opening.

And a centurion
who had been right
next to the me all
the way from the
Prefect's court, and
who had overseen
the I being
crucified, clear
spoke in the tongue
of the people these
words, saying,
"Truly, this man is
greatly beloved of
the One God
Above All Gods."
Yet those in his
hearing though
knowing the words

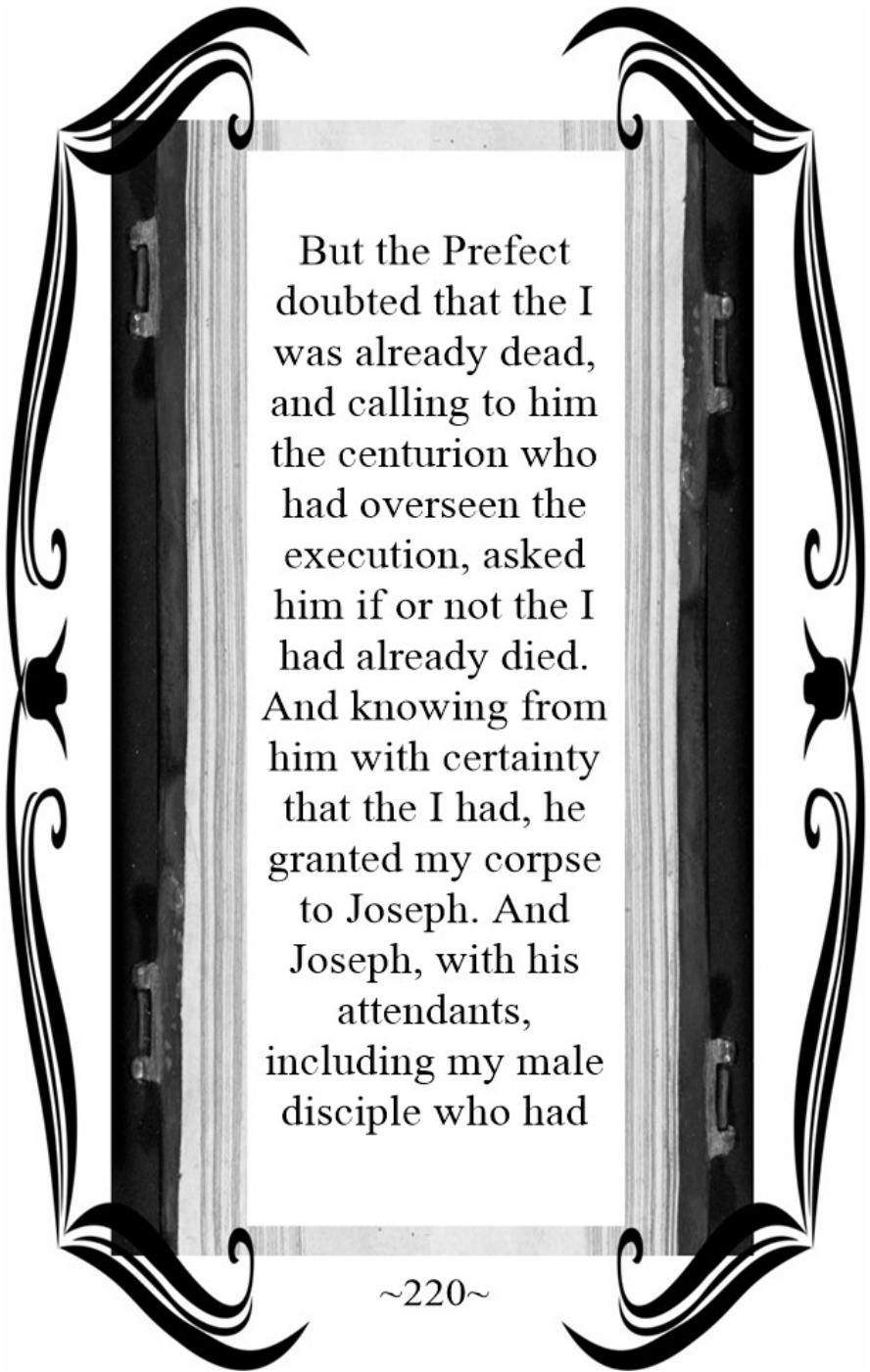


understood nothing
of their meaning.
And neither did the
centurion himself
at that time
understand what it
was he had just
said.

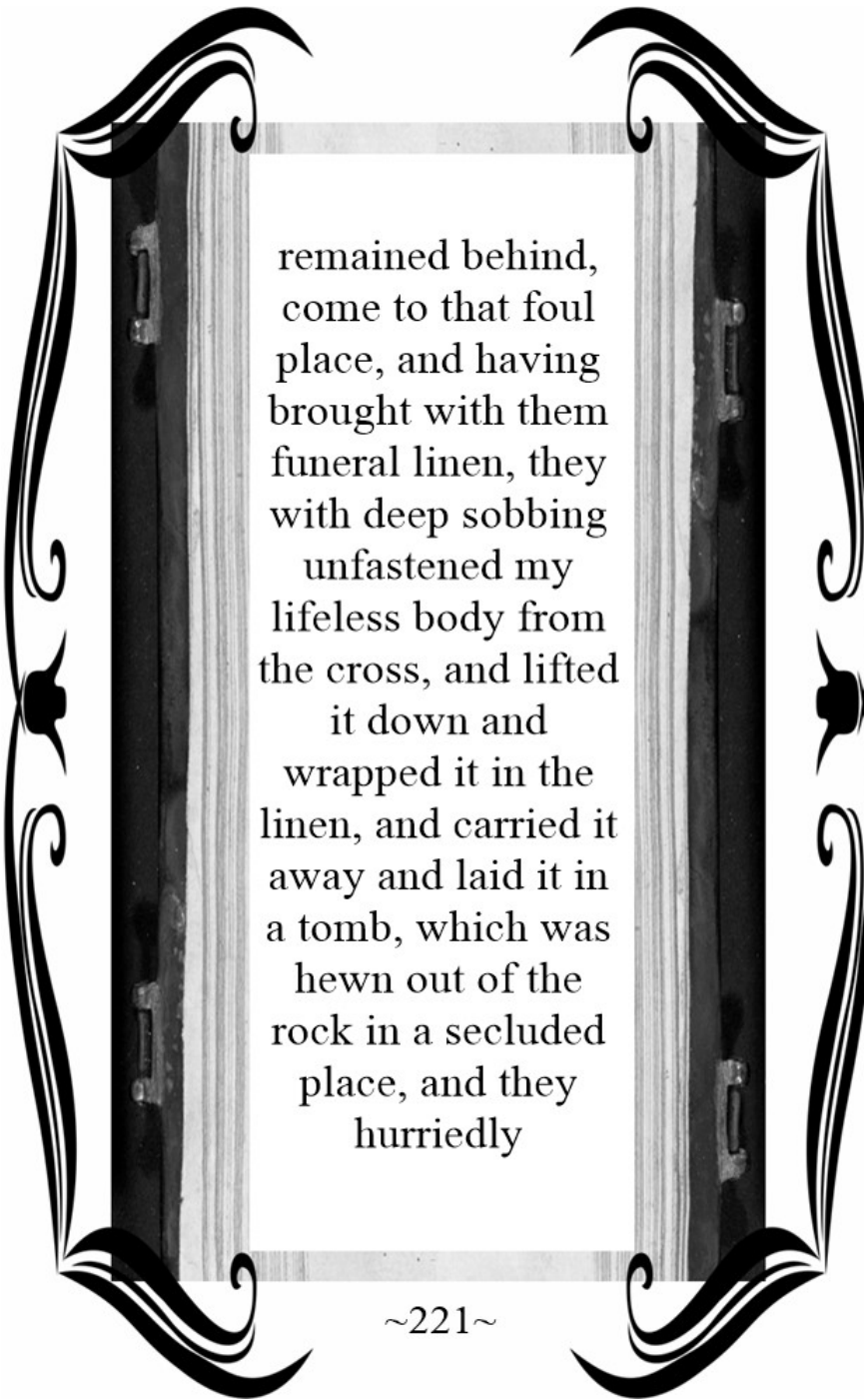
And evening had
now come, and
since it was
Preparation Day,
that is, before the
Sabbath, Joseph of
Caesarea Maritima,
an esteemed
confidant of mine;

An open book is shown from a top-down perspective, lying flat. The pages are a light, off-white color. The book is framed by a decorative border consisting of black and white swirling lines. The text is centered on the right page. The left page is visible but mostly obscured by the binding and the decorative border.


a much respected
poet and authority
on astronomia and
astrologia, who like
some others was
privately and
patiently awaiting
the indwelling of
the God among
people, and who
filled with a mighty
courage, and
putting himself at
great personal risk,
went to the Prefect
and asked him for
my body.

A decorative frame with ornate, symmetrical scrollwork and floral motifs surrounds the central text. The frame is black with white highlights, giving it a three-dimensional appearance. It encloses the text and the page number.

But the Prefect
doubted that the I
was already dead,
and calling to him
the centurion who
had overseen the
execution, asked
him if or not the I
had already died.
And knowing from
him with certainty
that the I had, he
granted my corpse
to Joseph. And
Joseph, with his
attendants,
including my male
disciple who had

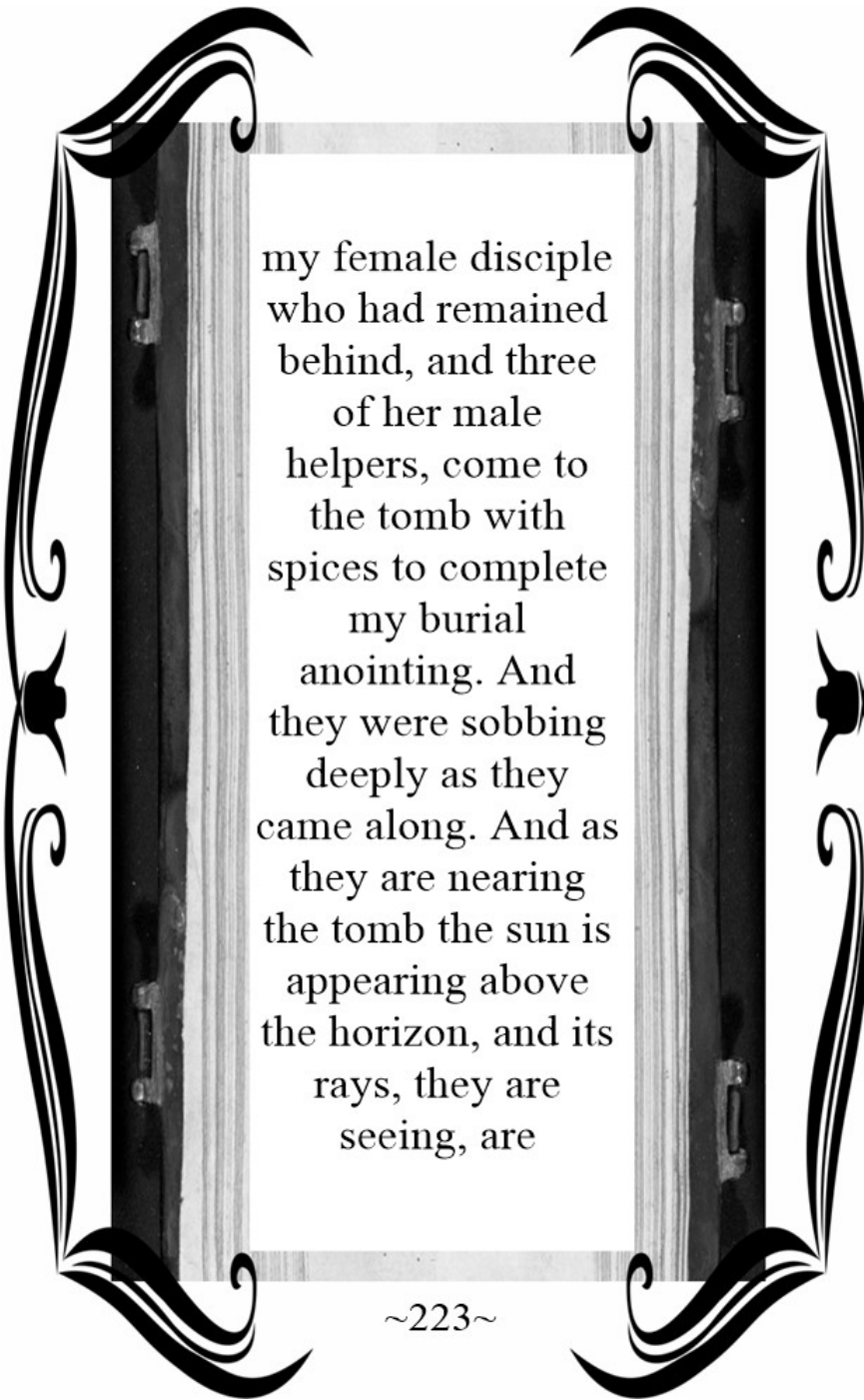


remained behind,
come to that foul
place, and having
brought with them
funeral linen, they
with deep sobbing
unfastened my
lifeless body from
the cross, and lifted
it down and
wrapped it in the
linen, and carried it
away and laid it in
a tomb, which was
hewn out of the
rock in a secluded
place, and they
hurriedly

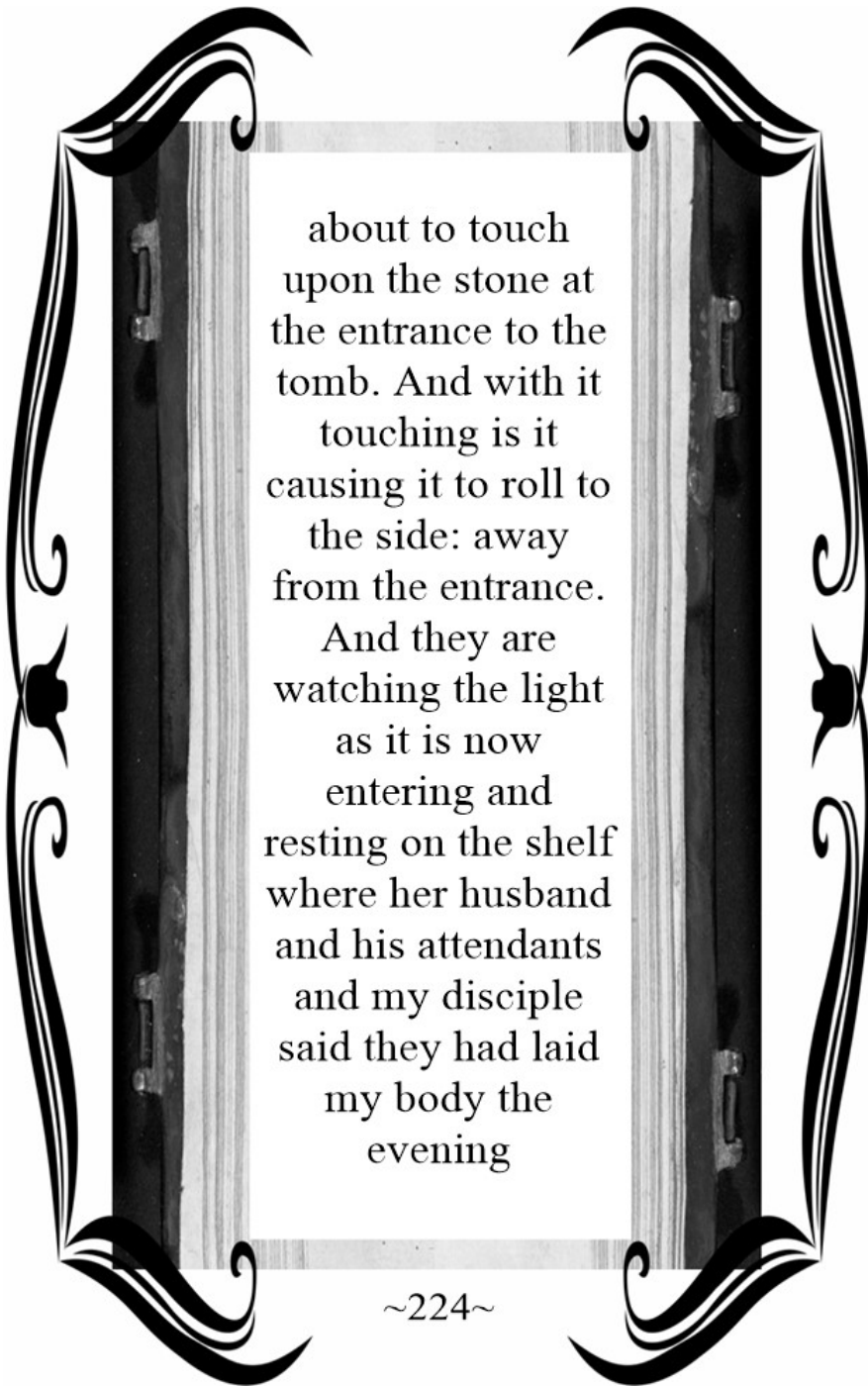


left it therein, and
with leaving they
rolled a large stone
across over the
entrance.

And when the
Sabbath had passed;
it now being the
dawning of the first
day of the new
week, Miriam of
Jerusalem, the
much beloved wife
of Joseph of
Caesarea Maritima,
and two of her
maids, including



my female disciple
who had remained
behind, and three
of her male
helpers, come to
the tomb with
spices to complete
my burial
anointing. And
they were sobbing
deeply as they
came along. And as
they are nearing
the tomb the sun is
appearing above
the horizon, and its
rays, they are
seeing, are



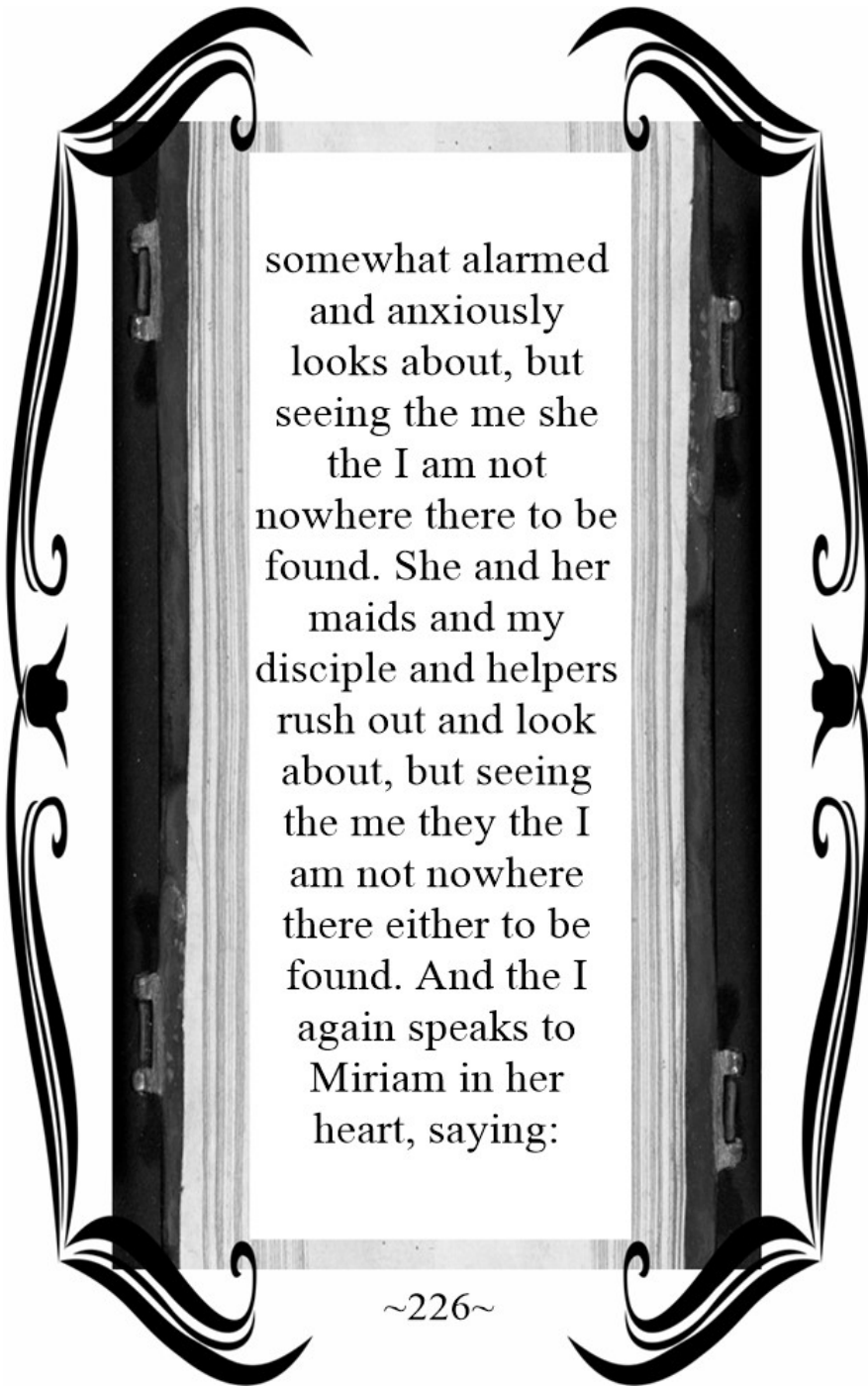
about to touch
upon the stone at
the entrance to the
tomb. And with it
touching is it
causing it to roll to
the side: away
from the entrance.

And they are
watching the light
as it is now
entering and
resting on the shelf
where her husband
and his attendants
and my disciple
said they had laid
my body the
evening

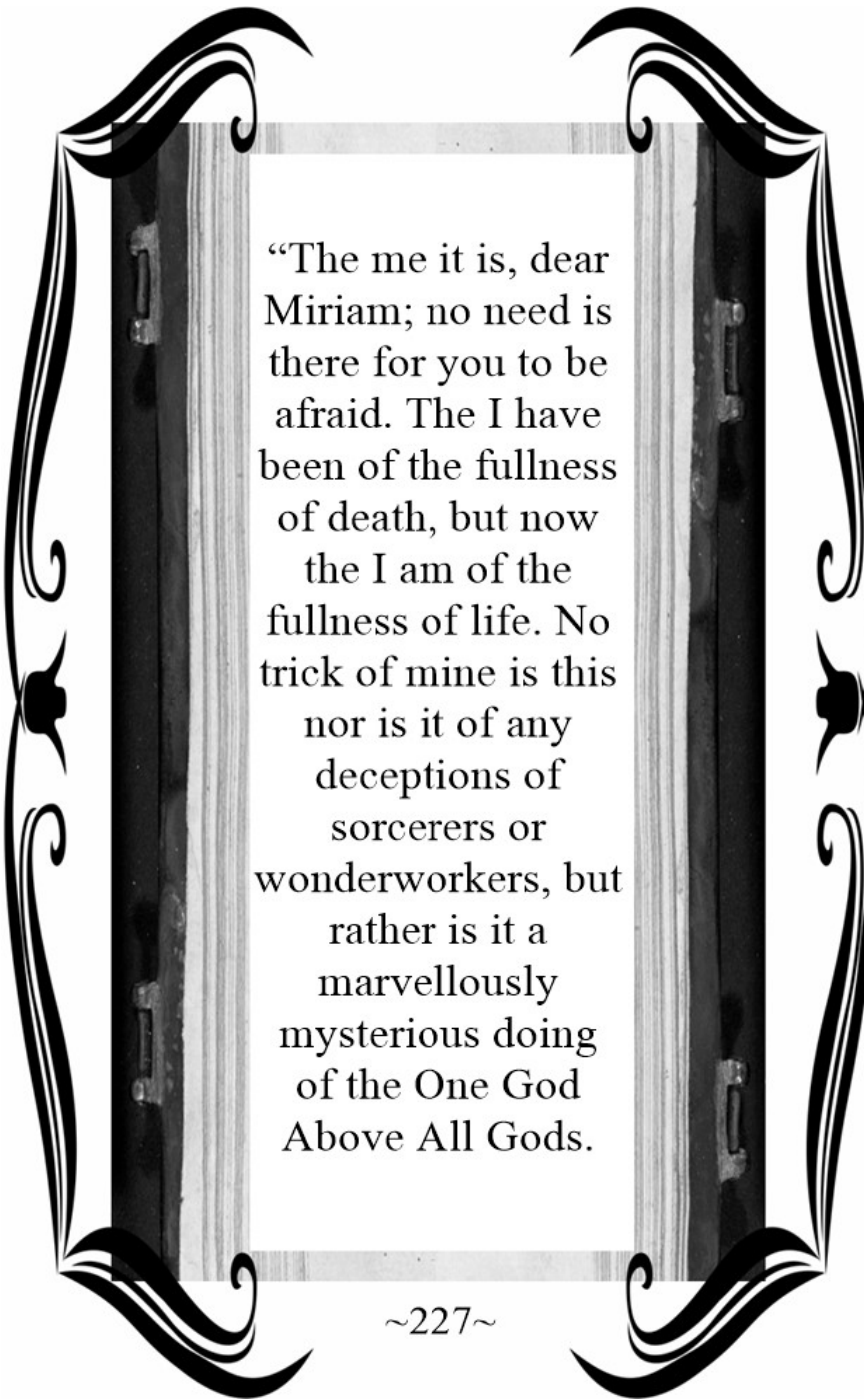
A decorative frame with ornate, symmetrical scrollwork and floral motifs surrounds the text. The frame is black with white highlights, giving it a three-dimensional appearance. It encloses the text in a rectangular shape with rounded corners and elaborate flourishes extending from the top, bottom, and sides.

before the Sabbath.

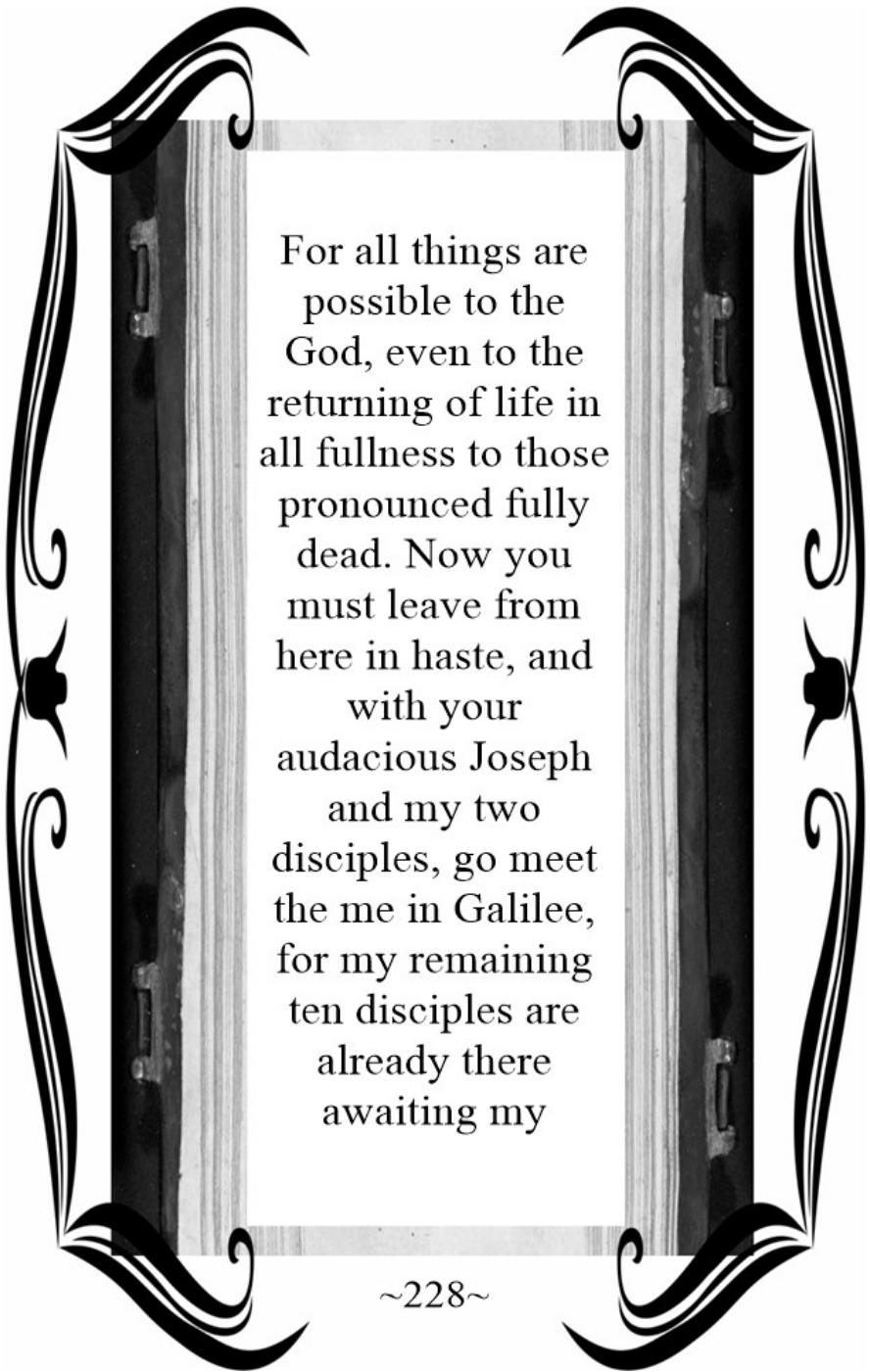
And with entering
into the tomb, they
saw not my body;
nowhere was it
therein to be found.
And the I speaks to
Miriam in her
heart, saying.
“Beloved friend
Miriam, the I am
not within here to
be found.” And
although she
immediately
recognizes my
voice, she is

A decorative frame with black and white swirling lines surrounds the text. The frame has a central rectangular opening where the text is located. The text is centered within this opening.

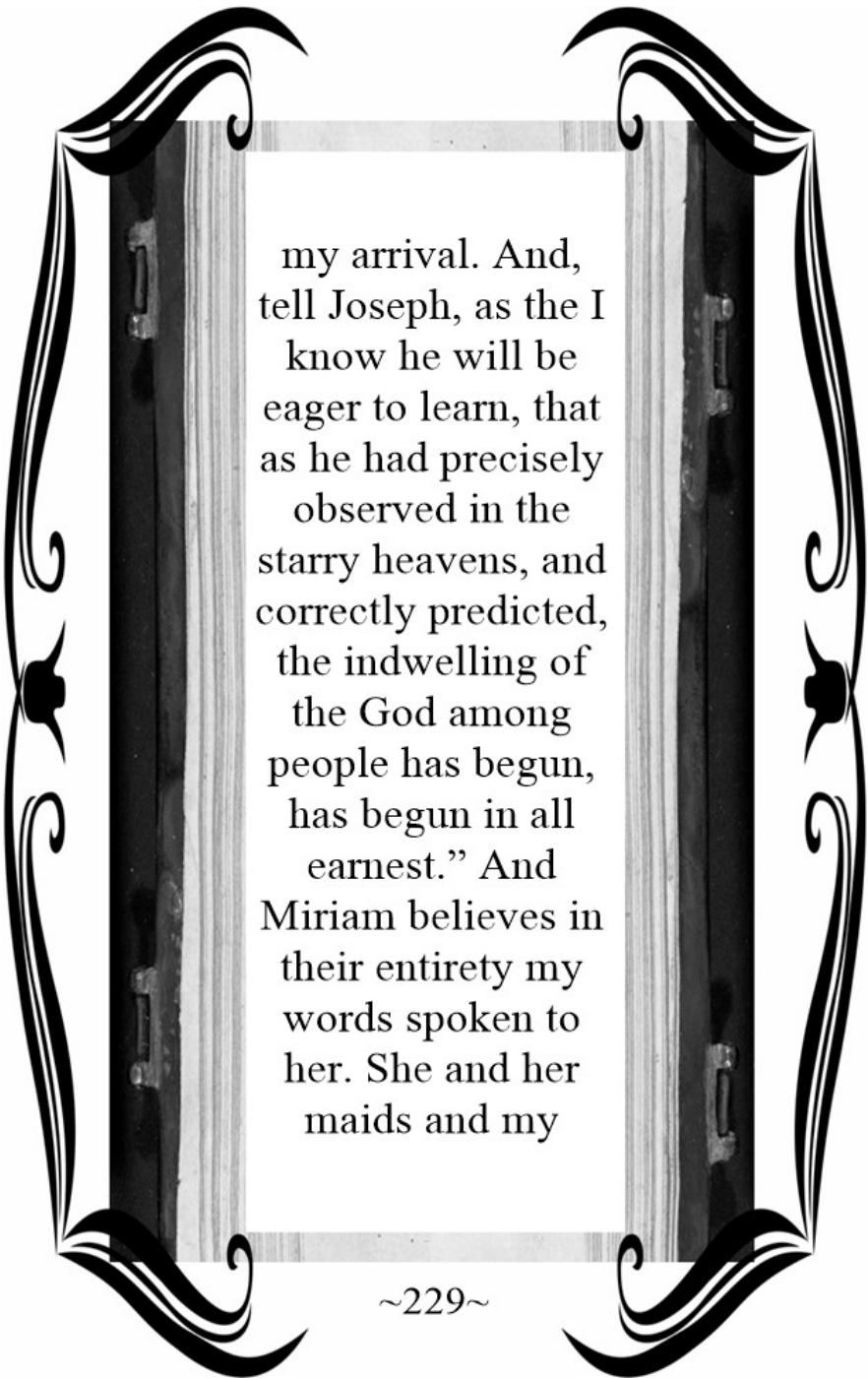
somewhat alarmed
and anxiously
looks about, but
seeing the me she
the I am not
nowhere there to be
found. She and her
maids and my
disciple and helpers
rush out and look
about, but seeing
the me they the I
am not nowhere
there either to be
found. And the I
again speaks to
Miriam in her
heart, saying:



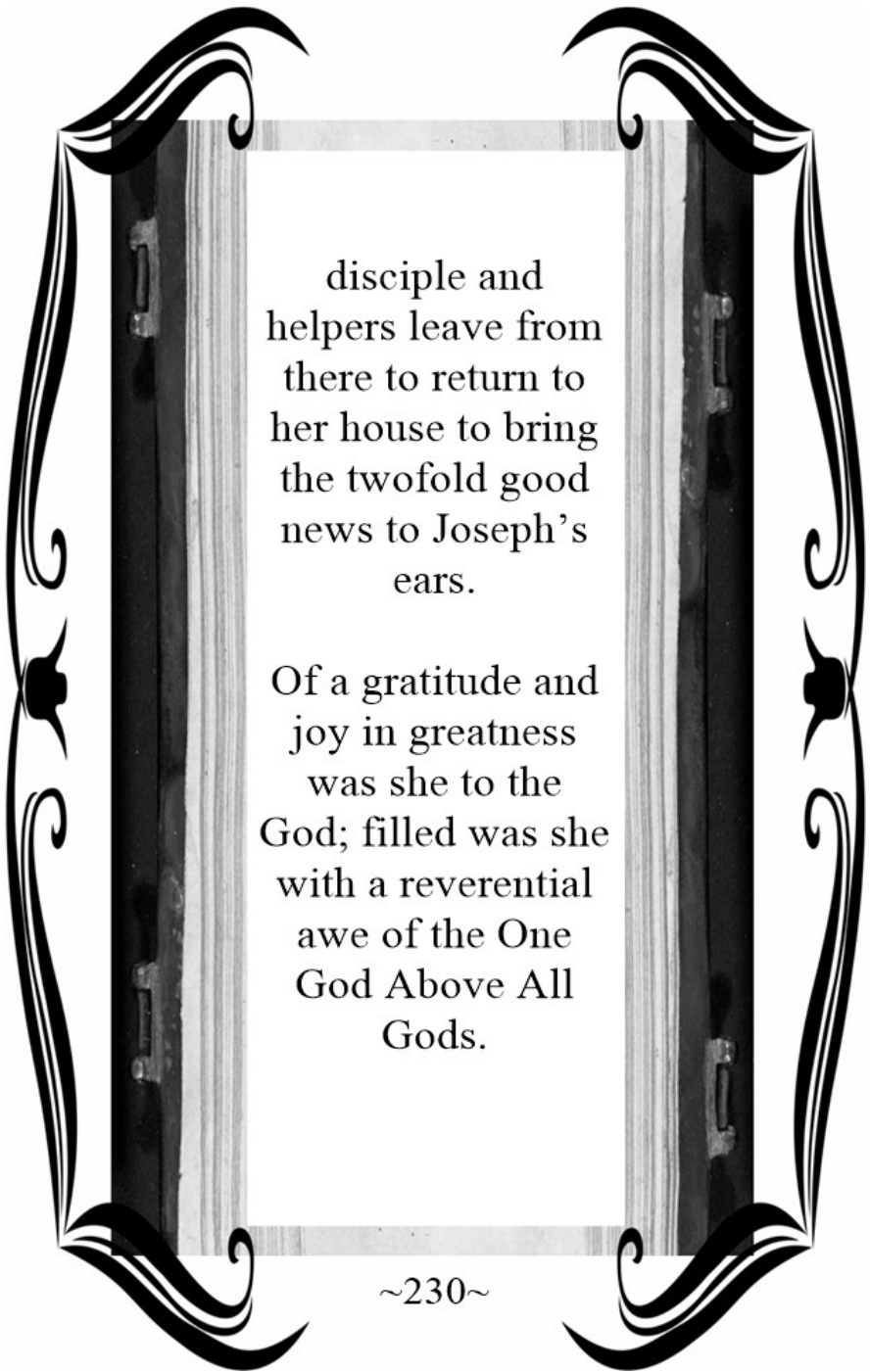
“The me it is, dear
Miriam; no need is
there for you to be
afraid. The I have
been of the fullness
of death, but now
the I am of the
fullness of life. No
trick of mine is this
nor is it of any
deceptions of
sorcerers or
wonderworkers, but
rather is it a
marvellously
mysterious doing
of the One God
Above All Gods.

An open book is shown from a top-down perspective, with its pages slightly curved. The book is framed by a decorative, symmetrical border made of black and white swirling lines. The text is centered on the right page.

For all things are
possible to the
God, even to the
returning of life in
all fullness to those
pronounced fully
dead. Now you
must leave from
here in haste, and
with your
audacious Joseph
and my two
disciples, go meet
the me in Galilee,
for my remaining
ten disciples are
already there
awaiting my

A decorative frame with black and white swirling lines and small black circular accents, surrounding the text.

my arrival. And,
tell Joseph, as the I
know he will be
eager to learn, that
as he had precisely
observed in the
starry heavens, and
correctly predicted,
the indwelling of
the God among
people has begun,
has begun in all
earnest." And
Miriam believes in
their entirety my
words spoken to
her. She and her
maids and my



disciple and
helpers leave from
there to return to
her house to bring
the twofold good
news to Joseph's
ears.

Of a gratitude and
joy in greatness
was she to the
God; filled was she
with a reverential
awe of the One
God Above All
Gods.

